The Nation.

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The Week.

THE State bankers' convention adopted a brief, concise, and intelligible statement of their views regarding the standard of value, saying that they represented an indebtedness to the public of nearly nine hundred million dollars payable on demand, which they desired to pay, as called for, in as good money as they received. They were, therefore, opposed to the free coinage of silver at the ratio of 16 to 1. They were opposed, also, to any other debasement of the currency. They were likewise opposed to having two different qualities of money at the same time, and they were in favor of a sound and elastic currency, as good as gold, "good everywhere, good by the standard of the world, good in the marts of the world, and as good in the hands of labor as in the hands of capital." They do not believe that the poor man needs poor money, any more than he needs water in his milk, sand in his sugar, or shoddy in his clothing. They consider it patriotic to support the best standard in the world for the best country in the world. All this seems quite logical, and pretty sure to win in the long run. A resolution was adopted also in favor of the appointment of a commission, under the authority of Congress, composed of experts and business men, whose duty it shall be to report to Congress for its consideration a comprehensive currency system adapted to the commercial needs and interests of the nation. Undoubtedly such a commission is necessary now, the last Congress having failed to take action of any kind on anything relating to the currency. That its failure to take action was due to ignorance of the subject and to unwillingness to take a step in the dark is now evident. It is probable that future Congresses will for the same reason be unwilling to move until they have expert testimony upon which they feel that they can safely lean for support.

If some future historian shall devote himself to the history of the free-silver movement in this country during the Cleveland administration, he will find a good deal of material that will border on the humorous. In fact, aside from the terrible losses which the threatened success of the demand for free silver has caused to the country, there is a funny side to almost every aspect of the question. One of these amusing features is the uniformity with which every Democrat of any prominence who has a grievance against the Democratic President is found in the silver camp. Missouri furnishes a pertinent illustration of this. The father of the idea to hold an early Democratic convention in that State is J. W. Farris. The origin of his silver craze is found in the documents of the Pension Bureau. Mr. Farris served in the army and was mustered out of service in August, 1865. Sixteen years later, in 1881, he discovered that he was afflicted with chronic diarrhœa, and that this was due to his army life. On the strength of this claim his name was placed on the pension roll. This, however, did not satisfy him, and a few months later he filed an application for an increase of pension on the ground that the diarrhœa and the debility consequent thereon had seriously affected his eyes. The medical referee of the Pension Office who examined his case reported that it was impossible to connect his weakened eyesight with his other ailments, and the application was refused. Thereupon his Representative in Congress, the silver apostle Bland, introduced a special bill in his behalf, increasing his allowance from the Government, and this was passed.

President Cleveland, however, was struck at once with the uniqueness of Mr. Farris's eye complaint, and with cold-blooded honesty he vetoed the bill, which the House on February 22, 1887, failed to pass over the veto. In giving his reasons for his disapproval the President said:

> "The ingenuity developed in the constant and persistent attacks upon the public Treasury by those claiming pensions, and the increase of those already granted, is exhibited in bold relief by this attempt to include sore eyes among the results of diarrhœa. I am entirely satisfied with the opinion of the medical referee, who, after examining this case in October, 1885, reported that 'the disease of the eyes can not be admitted to be a result of chronic diarrhœa.' On all grounds it seems to me that this claimant should be contented with the pension which has been already allowed him."

More distinguished men than Mr. Farris have been made active exponents of the silver cause for less weighty reasons than this, and Mr. Farris's gun has been trained on the White House ever since. He was among the first to lay the responsibility of the panic of 1893 at the President's door, and it was he who sent out a request to each county committeeman in Missouri asking him to demand a State convention to commit the party to free silver. His busying has proved so disastrous even to his own cause that the Missouri silver men lately informed him that they should be able to make more favorable terms with the State committee if he would stop writing and talking. As this is something, it is said, of which he is incapable, he is likely to play the part of Old Man of the Sea to the silver party of Missouri, and to be in at its death, he and his vetoed pension.

We have received a letter from a correspondent in West Virginia, who says:

> "We have just organized here a sound-money club to fight the 16-to-1 craze. I meet many intelligent men who think there is danger that the Rothschilds and others may *corner* gold. I have been hoping to see in your columns some exposition of the groundlessness of such apprehensions."

We would ask anybody who really fears that the Rothschilds may "corner gold" two questions: (1.) What is meant by "cornering gold"? (2.) What will they do with it when they have cornered it? We can understand what is meant by cornering wheat. That means buying all that comes into the market in order to make the "shorts" buy from the cornerers at such prices as they choose to ask. There is no recorded instance of a corner in wheat merely for the purpose of putting up the price on ordinary consumers, because, even if all the wheat were bought, the ordinary consumers would be too slow in taking it, and they might not take it at all—that is, they might substitute corn, rice, oatmeal, and other things as articles of food to so large an extent that interest charges would eat up the cornerers. Therefore a corner in grain, or in cotton, or in stocks is never undertaken except where a large number of people have sold the things for future delivery and must buy, or "cover," as the saying is, within a certain brief period. Now let us ask how anybody could have a motive to "corner gold." Nobody has sold gold for future delivery, except possibly the Rothschilds themselves. There are no consumers of gold except jewellers, dentists, etc., who are not of sufficient commercial importance to make it worth while for cornerers to "go for" them. The gold which exists in the form of money is not consumed from year to year. It is a growing mass, estimated at three or four thousand millions, to which is added $180,000,000 or more per annum. The magnitude of this mass and of the incoming supply suggests another question: Could anybody or any group of men corner gold if there were a motive for doing so? The attempt to corner copper a few years ago ruined one of the largest financial institutions in the world, besides a lot of the richest men in France, although they had to buy only the annual product of the copper-mines, not the accumulated copper of past ages. In this case the consumers of copper deferred their purchases until the incoming supplies broke the backs of the cornerers.

Probably owing to the influence of Mr. Bagehot, it has become the custom of those who watch the fluctuations of trade to regard the iron market as the best barometer. Iron is the great tool of almost all industries, and they cannot increase without supplying themselves with a larger stock of this tool. The present activity has

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therefore been somewhat surprising, and apparently a little premature. It can only be explained as due to the recovery from paralysis caused by apprehension of governmental bankruptcy—a recovery which merely enabled industry to go on at its previous rate, and involved no great extension of business. But whether this explanation be accepted or not, there is no doubt that the iron market now shows unmistakable signs of coming activity. The production of pig-iron is increasing at the same time that stocks on hand are diminishing. The unsold stock on the first of May was about 780,000. tons, which was reduced on the first of July to 543,000 tons. The weekly capacity of furnaces in blast a year ago was about 86,000 tons, while it is now about 171,000 tons. This figure, it is true, was nearly attained last December, but a decline occurred both in production and in prices, which really continued almost till June. It is necessary to go back two years to find this record of capacity surpassed. The advance in price has more than kept pace with the production, and there are everywhere signs of a very large extension of business. So soon as the railroads have earned or borrowed a little more money they will come into the market with orders which have been kept back for a long time, and which will be on that account larger and more pressing. It seems probable, therefore, that the activity that is now manifest in the iron trade will continue for a long time to come.

At last, Commissioner Wright informs us, the conclusion of the census of 1890 is in sight. By the end of the present year he will have issued the final volume, and the country will have paid the last of the $11,500,000 which the census has cost. The cost of this enterprise was originally calculated at $6,000,000, and it was represented that its results could be presented in a few months after 1890 and within a moderate compass. We have not yet learned all these results, and they are contained in twenty-five volumes. As we have from time to time pointed out, the defects of this census are so numerous and so grave as to deprive it of value, and it is likely to work positive mischief by its misleading statistics. But even if it were trustworthy, it is impossible to estimate its value at any such sum as it has cost. The tenth census, under Gen. Walker's charge, was of much more value than that of 1890, and it cost less than $6,000,000. Yet even this sum is altogether in excess of the value of such a collection of figures. To number the population is a constitutional requirement; but the collection of statistics is, as a rule, better done by such agencies and bodies as can be held responsible for inaccuracy.

The spirit of Adam Smith might well be disturbed by the new anti-Trust law of Texas. Under this law an illegal combination is created whenever two or more persons combine their "capital, skill, or acts" so as to restrict trade or prevent competition, or so as to increase or reduce prices, or so as to fix the price of any article. There are other provisions of a specific character, but they may all be reduced to these. The penalties are correspondingly severe. Foreign corporations violating the law are prohibited from carrying on business within the State, and individuals are to be imprisoned in the penitentiary. This is certainly a *reductio ad absurdum* of the anti-monopoly theory, and it is perhaps for the best that this theory should be stated in its most extreme form. An insurance agent who should make his rates in accordance with an established tariff would violate the law and subject himself to imprisonment for a long term of years. But it is entirely impossible for an insurance agent to carry on his business except by offering rates fixed by the companies. Under the wording of the statute we do not see how it is possible for any agent to carry on business, for he must necessarily combine with his principal by his acts, or it would be impossible for him to make any contract for the sale of goods. Indeed, the law would seem to terminate all partnerships at a blow. A partnership is essentially a combination of two or more persons of such a nature as to require them to fix prices. If the partners in a retail shop had no agreement fixing the prices at which they would dispose of their wares, they would very soon have to stop doing business. Customers would be very quickly disgusted with a concern which sold the same goods at different counters for different prices. So, it would seem, all charges for professional services, such as are customary among medical associations, must now be left to individual determination.

The truth is, that the apprehensions generally aroused by the magnitude of the modern combinations of capital have degenerated into a popular craze. It is impossible to contend that there is anything morally wrong in an agreement made by a farmer with a dealer, by the terms of which the farmer is to sell his produce at a fixed price. No agreement more innocent or more necessary can well be imagined. And if the farmer, finding the dealer disposed to drive a hard bargain with him, gets his neighbors to agree upon the same fixed price as that at which they will sell their produce, it is hard to see the turpitude of the act. Such a combination may be for the advantage of all—of the farmers, of the dealer, and of the community. The time wasted in chaffering is saved, and the price fixed is as likely to be, upon the whole, as low to the ultimate consumer as if every farmer held out as long as he could for the highest price he could get. Commerce cannot go on without innumerable combinations of this kind, and legislation prohibiting them merely degrades the name of law. The danger which may really threaten the welfare of the community lies in the magnitude of trade combinations; but such legislation as this tends to exempt the great Trusts by placing them upon the same level with the smallest coöperative enterprises.

Senator Hill has put forth a frantic bid for the support of the liquor vote, which, we should suppose, he would feel confident of having anyway. He has never made any concealment of his belief that this vote was of far more value than that of the more respectable elements of society. During the seven years in which he was Governor he never failed to yield to the liquor interests whatever they demanded of him. In return they voted solidly for him at every opportunity, and will doubtless do so whenever he comes before the people, directly or indirectly. His appeals for continued support under these conditions seem unduly excited and indicate a panicky feeling on the part of the writer. He overdoes the thing in denouncing the Police Board as a "busybody and notoriety-seeking" commission, and in saying that the "Puritans are in the saddle" both here and in Albany, and that since Gov. Morton was born in Vermont, he "apparently inherits the illiberal tendencies and prejudices on the excise question which characterize the rabid Republicans of that State." This is the violent language of a "rattled" politician who is too badly scared to talk calmly. If Mr. Hill were calm, he would see the folly of appealing for votes which he and his party are sure of anyway, and of making his appeal in such tone and temper as will be certain to alienate votes which are absolutely necessary to success. The liquor vote is powerful, but Mr. Hill had the most of it last November, and yet he lost the State by 156,000 majority.

What a complex and puzzling affair the question of proper Sunday observance is was shown again at Boston on Sunday in the conference upon the subject held in connection with the Christian Endeavor convention. A delegate from the West, where Sunday is a holiday, longed for such a Sabbath as New England enjoys; but a Montreal delegate was horrified at the desecration of the Lord's Day to be seen on all sides in Boston. Americans, he maintained, were far behind Canadians in reverence for the Sabbath, and this, principally, because they "were not ready commercially to pay the price of the Puritan Sabbath." A delegate from Scotland strongly denounced the running of Sunday street cars. This is to go back to the attitude of Albert Barnes, who for years bore his testimony against the Sunday cars in Philadelphia, himself patiently walking his three or four

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miles, if we remember, to church. But what would the Philadelphia churches do now for an audience if the trolleys and cable-cars were not allowed to carry worshippers? What is proper Sunday observance? Nobody is authorized to tell us. Kansas says one thing, Massachusetts another, Toronto another, Glasgow another; as for what Christians in Germany, or France, or Italy say, the only comment possible to the straitest sect is that of the severe old Scotchwoman when reminded of the Saviour's carelessness about Sabbath observance, namely, that she never did think the better of Him for that.

Mr. John W. Foster is a politician of sufficiently long experience to be cautious about being interviewed, but he seems to have committed the mistake of expressing himself freely upon his arrival in this country without considering the political consequences of his remarks. He was so rash as to tell a reporter in Washington that of all the countries diplomatically concerned in the contest over the terms of peace between China and Japan, "the United States has come out of it with better grace than any other." He added:

"Her interest has been recognized by both belligerents as purely disinterested, her only desire being to render such service as would bring about an honorable and lasting peace. The conduct of the State Department in its very delicate relations with both combatants has been marked by good judgment and by few mistakes, and the good offices of our Ministers and Consuls in China and Japan, where they represented the interests of both Governments, have been very useful, and are highly appreciated by both nations."

Mr. Foster ought to be subjected to discipline by the leaders of his party, and it would be an appropriate punishment to compel him to read the back numbers of some of our prominent journals. He would there learn that, so far from "coming out of it better" than other powers, the United States has from the beginning to the end occupied a most disgraceful and humiliating position. The conduct of the State Department, he would find, has not been marked by good judgment and by few mistakes, but has been a long succession of blunders, of most outrageous stupidity and folly. But while Mr. Foster has hopelessly ruined his reputation as a practical politician, his utterances will secure him the regard of his fellow-citizens as an honest man. It is not easy for us at this distance to form clear ideas of what is taking place in the East, and Mr. Foster's assertion that our country's position has been dignified and creditable must be accepted as the testimony of a well-informed witness who has no reason for manifesting partiality to the present Administration.

The motion made in the French Chamber for a permanent treaty of arbitration with the United States brings up the fact that our Government, first through Mr. Blaine, Secretary of State, and our delegates in the Pan-American Congress, and again by a vote of the House of Representatives, made overtures of the most formal character to all civilized nations of its readiness and desire to enter into such treaties, for the express purpose of avoiding war as a means of settling international disputes. We quote again the words of Mr. Blaine in closing the Pan-American Congress:

"If, in this closing hour, the conference had but one deed to celebrate, we should dare call the world's attention to the deliberate, confident, solemn dedication of two great continents to peace, and to the prosperity which has peace for its foundation. We hold up this new *Magna Charta*, which abolishes war and substitutes arbitration between the American republics, as the first and great fruit of the International American Conference. That noblest of Americans, the aged poet and philanthropist, Whittier, is the first to send his salutation and his benediction, declaring, 'If in the spirit of peace the American Conference agrees upon a rule of arbitration which shall make war in this hemisphere well-nigh impossible, its sessions will prove one of the most important events in the history of the world.'"

After the agreement for arbitration *inter se* had been reached, the delegates adopted another resolution, agreeing to urge its acceptance by the powers of Europe in their relations with the countries of North and South America. These things took place in the latter part of the year 1889.

From that time until we began to have difficulties with Chili there was much enthusiasm in Congress on the subject of arbitration as a permanent policy, and on the 5th of August, 1892, the House passed a joint resolution requesting the President to invite, in an especial manner, the nations of Europe to send delegates to a convention to be held at Chicago during the World's Fair to consider the subject. That being the last day of that session of Congress, the Senate failed to act on the resolution. The trouble with Chili came on early in the following year, and the enthusiasm for arbitration subsided. Still, our movements were taken seriously in Great Britain, and a petition to the Queen, in harmony with the principles of the Pan-American Congress, was prepared and signed by about two-thirds of the members of the House of Commons, and Mr. Cremer was sent as a delegate of the Peace Society to bring a copy of the document to this country as a preliminary response to our invitation. The coolness which set in when the Chilian disturbance took place, waxed colder when the Hawaiian imbroglio began. It was assumed by the Jingoists that England wanted Hawaii, or if she didn't want it France did, or if neither of them wanted it Japan did. In any case we must be prepared to fight. These conceptions were fed by the consciousness of a growing navy and the need of having something to show for it. So, in one way and another, all our fine words on the subject of arbitration as a means of settling international differences have thus far failed to bear fruit. We hope, however, that France will proceed on the line of finding out whether we mean what we said or not. We have no traditional enmities with France, but the contrary, for without her help we should not have gained our independence in the last century. Probably the best way to begin the work of which Mr. Blaine was so proud is to begin with France.

While the results of the English elections thus far declared show a strong tide running against the Liberals, it is too soon to affirm positively that they will be as badly beaten as now seems probable. Sporadic gains for them are to be discerned in the midst of the losses. In 1892 the early elections were jubilantly hailed by the Conservatives as foreshadowing their certain triumph, and it was not till Hodge, in the rural constituencies, began to show that the long scratching of his head meant plumping for Liberals, that Mr. Gladstone's majority hove in sight. This was a great triumph for Mr. Schnadhorst and his assiduous tillage of the country vote, but whether any such skilled cultivator is at work this year, or whether the parish-councils system of local self-government is going to help the Liberals as much as they hoped, time and the event alone can say. What the Irish are desperately striving for, meanwhile, is evidently a return to their old strategic position of holding the balance of power, and making and unmaking parliamentary majorities according to their own sweet will. It must be said that the chances are now uncommonly good for a Conservative majority over Liberals and Irish combined.

If Sir William Vernon Harcourt cannot hold his seat at Derby, what Liberal candidate can feel sure of returning to St. Stephen's? The effect upon his followers would have been disheartening enough had their leader in the Commons, himself the best stump-fighter of them all, been beaten for reëlection in a close and doubtful constituency. What will be the result when he loses Derby, which has been a Liberal stronghold time out of mind? In 1892 Sir William and his colleague led their opponents by 2,000 votes in a total poll of 13,000; now they are beaten by an average majority of 850 in an aggregate vote about 1,600 greater. Even in 1886 they had 2,000 more votes than their Unionist rival, while in 1885 their majority was almost 3,000. In 1880 the Liberals polled nearly three votes for every one cast for the Conservative candidate. Sir William's championship of the local-veto bill has doubtless played a large part in bringing about his defeat. Some nine years ago a Radical paper said that "Derby had been as Liberal as a Liberal firm of brewers can make it for years and years." Prohibition, even upon the local-option plan, is not likely to prove a vote-winning issue in such a constituency.

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THE BANKERS AT SARATOGA.

THE State bankers' convention at Saratoga last week was notable for the general expression by the members of their belief that the silver craze in this country has been mastered, coupled with a determination to keep it down at all hazards. Many other valuable ideas have been put in shape for popular enlightenment. These bankers' conventions would do good, if in no other way, by merely showing that the highest interest of banks is the highest interest of the people. The highest interest consists first in preserving a sound standard of value, of uniform goodness; and, secondly, in substituting credit, as far as possible, in place of cash as a medium of exchange. The closeness of connection between these two things is not generally perceived. It is a general advantage to substitute credit for cash, because credit requires less capital for a given amount of work; but credit depends largely upon a sound standard of value and upon the assurance of its uniform goodness. Thus the two things lean upon each other, and it is the business of bankers to uphold them both. In so far as they are successful in this they serve the public interest at the same time that they serve their own interest.

It is sometimes well to get a foreign opinion of ourselves, and it is seldom that we get so candid or so valuable a one as that which Mr. Walker, President of the Canadian Bankers' Association, gave us on Wednesday week. We fancy that the ideas which he presented were new to many of his immediate audience, but not to all of them, since Mr. Cornwell of Buffalo is himself the author of a valuable commentary on the Canadian banking system. Mr. Walker first stated a fact of the highest importance, viz., that our currency system is unlike any other system in the world, and that even at the point where it approaches nearest to some other systems (the national bank-note issues), it is still far removed in principle from any of them. It is also far removed from the best of the older American State systems.

It needs no argument to show that our greenbacks and other fiat money (including silver dollars coined on Government account) are *sui generis*. They are the remains of a state of bankruptcy which was induced by war, which the people have become accustomed to, and which many persons are fond of because they have never known anything better. When we come to our national bank-note issues, we have to acknowledge that these too are unlike anything under the sun. They have an apparent resemblance to the Bank of England system, but it is only apparent. The Bank of England issues against Government securities an amount of currency which, it is supposed, will be in use at all times and never presented for redemption. The corresponding amount in this country is issued by the Government directly, in the form of greenbacks or other fiat money. The Bank of England then issues additional notes against deposits of gold, pound for pound. The national-bank system has nothing corresponding to this. Therefore it does not correspond to the Bank of England system at all. The latter is not the best system in the world, in our judgment, but it is better than ours. It does not admit the element of credit into bank-note issues, but it is self-regulating; the note issues rise and fall with the demands of trade, and they are always backed by gold. The credit element is equally excluded from our system, but the note issues do not rise and fall with the demands of trade, and they are not backed by gold.

Mr. Walker draws attention to the Scotch and Canadian systems, which he considers preferable to the Bank of England system. The vital principle of Scotch banking is credit, and its employment instead of capital as a medium of exchange. How far this system has been perfected may be seen by a glance at the statistics, which show that a deposit account of more than £80,000,000 is carried on a gold reserve of less than £5,000,000. It is carried safely, too. There have been only three bank failures in Scotland in one hundred and twenty years. The Ayr Bank failed in 1772, the Western Bank in 1857, and the City of Glasgow Bank in 1878, and in none of these cases were there any losses to note-holders, not even by depreciation. How is it possible for deposits to be kept at par with gold when the latter is only 6 per cent. of the former? The answer is found in the system of branch banks. The banks are ten in number and they have altogether 900 branches. The Royal Bank alone has 125 branches. Every hamlet in the country has its branch bank, or more than one. All discounts, all "cash credits," all depositors' checks, at the branches are paid in the notes of the bank, which are redeemable in gold at the head office. Therefore it is not necessary to keep gold at any other place than the head office; but, in practice, if anybody wants gold at a branch bank he can get it. The condition in this respect is very much as it was in New England under the Suffolk system, when all New England bank-notes were redeemed at the Suffolk Bank in Boston. Although the country banks were not relieved of the necessity of redeeming their notes at their own counters, it was found that as much gold was deposited in those banks from day to day as was called for by depositors or note-holders.

The Canadian system differs from the Scotch system somewhat, but they both have the advantage of branches, and are enabled thus to put the surplus capital of the business centres at the service of borrowers in the country districts. This is an advantage to the bank as well as to the borrower. If it were not so, the lending would not take place. It serves to equalize the rate of interest on equal security all over the country. That is the crying need in the United States. Mr. Walker makes the suggestion that all national banks having a capital of $5,000,000 or more be allowed to have branches. There is no objection to this that we can see. It is something for our bankers to think over.

THE SILVER CRAZE SUBSIDING.

THE total and tremendous overthrow of the silverites in Kentucky has had the expected effect. All through the South there has been a subsidence of the craze. So marked has been this tendency in Georgia that the Democratic silver convention called to meet at Griffin today, in imitation of the one held in Illinois a few weeks ago, is already doomed to failure. The meeting held at Atlanta to appoint delegates to this convention, after much advertising by the *Constitution* newspaper, brought out only forty-seven persons, including the colored janitor, one traveller from Ohio who happened to be in town, several Populists, and the staff of the *Constitution*. Several leading Populists were chosen as delegates. The previous evening a large meeting of sound-money Democrats in Atlanta was addressed by Congressman Patterson of Tennessee. The most interesting occurrence here was the enthusiastic and long-continued cheering when the speaker mentioned the name of President Cleveland. This was a casual and unpremeditated incident, and the response was as unexpected as it was gratifying to Mr. Patterson and the friends of sound money in Atlanta and everywhere. What took place at Atlanta is taking place in other parts of the State. The Savannah *News* says:

> "According to reliable advices, the Fulton County meeting was attended by forty-seven persons. It is claimed, and with reason, that Fulton County has over 100,000 population. The Clarke County meeting was attended by thirty-two persons. Clarke County has a population of some 20,000. The Floyd County meeting was attended by forty persons. Floyd County has a population of more than 32,000. The Morgan County meeting was attended by three men (two in favor of sound money and one free silverite). Morgan County has a population of more than 20,000. It is needless to pile up such facts with regard to the selection of delegates."

The change that has taken place in Georgia is showing itself in North Carolina, Florida, Mississippi, and Texas. Under these circumstances the Democratic silver conference called by Senators Jones, Harris, and Turpie to meet in Washington next month, if it takes place at all, will be a tristful gathering.

The subsidence of the silver craze is equally pronounced on the other side of the water. It has been evident all along that the German Government was extremely reluctant to take the initiative in calling a new international conference—not that the Chancellor and his entourage had any prejudices against bimetallism, not that they had any well-settled ideas on the subject. It was perhaps because they had no fixed ideas that they were slow to

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move. The first step taken after the vote in the Reichstag was to submit the question to the Staatsrath, which, being composed chiefly of the Agrarian element, agreed to the conference. Only twelve members were of the contrary opinion. The Staatsrath, a kind of privy council, has no real power, and only gives advice to the Prussian monarch. The Emperor is said to be for the gold standard, but not disposed to take an active part in deciding the question. Notwithstanding the presence of some active bimetallists in the Government councils, it is evident that the majority would be glad to meet some insurmountable obstacle to the calling of a conference, first, because they have a dark feeling that it is all labor lost, and that Germany's prestige would suffer if a conference called by her should end in failure; and, second, because they do not possess sufficient knowledge of the special subject to feel entirely sure of their footing.

Meanwhile, the opposition among the commercial classes has been gaining strength. The Handelstag, the body which represents all the chambers of commerce in Germany, has followed up its first protest against bimetallism with a series of mass-meetings in the large commercial cities, at which resolutions have been passed protesting solemnly against any tampering with the monetary standard. A league for the preservation of the gold standard (*Verein zum Schutz der Deutschen Goldwaehrung*) has been formed, and is now prosecuting a vigorous campaign of education.

It is understood that a majority of the Federal Council has voted against calling a conference. It is certain that Bavaria and Würtemberg have pronounced against it strongly, and that even the Prussian Diet has voted that nothing should be done in the line of bimetallism without the coöperation of England. That the bimetallists consider the Government less favorably disposed than it was a few months ago, is evident from the fact that they are calling for help from France and England. In the latter country, where a general election is taking place and all the political forces are in motion, bimetallism is about the only issue that is not heard of. There is plenty of talk about home rule, about disestablishing the Welsh church, disestablishing the House of Lords, and about the cotton duties in India. The last-mentioned issue was the one on which Manchester and its outlying territory was lost by the Liberals. Yet the question of reopening the Indian mints to silver has not been mentioned on the hustings, still less that of opening the English mint to that abused and downtrodden metal.

It is probable that the silver craze will disappear from the world altogether in the course of two or three years, leaving the United States to deal with the problem of getting rid of fiat money and of amending their banking laws so as to give the people an elastic currency. Meanwhile, Bland and Bryan have passed out of public life, the former for ever and the latter until he learns some new lessons in politics.

NAVY-YARD REGENERATION.

Secretary Herbert's order directing the removal from the Brooklyn to the Norfolk Navy-yard of two officials who had violated the civil-service regulations in regard to the employment of men, will probably mark the final uprooting of the old spoils system in the former yard. The Secretary's letter gives striking evidence of the tenacity of the system by showing that, four years after Secretary Tracy's memorable act in putting the laboring-force of the navy-yards under civil-service rules, there still remained among the officials of the Brooklyn yard a conviction that the rules were not serious, and that there was no harm in "getting around" them in the interest of politics. Men were continued in the service indefinitely by suspending them or by transferring them from one kind of work to another, instead of discharging them when there was no work for them to do. Large numbers of them were carried on the pay-rolls under assumed names, either to conceal their bad records or to cover fraudulent conduct of some kind. When the officials responsible were called to account for their practices, they explained some of them by saying that they had been committed in accordance with the request of a naval official at Washington, and others by saying that their motives had been good and that no harm had been done. To these excuses the Secretary replied: "Officers must understand that the rules governing labor at the navy-yards are as inviolable as any other regulations issued by the department"; and this declaration, coupled with the transfer of two officials and the discharge of several subordinates, is likely to establish the conviction in the yard that the rules are serious and must be observed.

It is not surprising that it has been more difficult to establish this conviction in the Brooklyn yard than in any other. Secretary Herbert says that "in no other navy-yard has there been so inadequate a compliance with and so total a misconstruction of these regulations as at Brooklyn." This is because the spoils system was established on a more scientific basis in that yard than in any other. All the navy-yards, as everybody knows, were till within a very few years used openly for spoils. They were stuffed to overflowing with laborers on the eve of every election, and nearly every appointment to a place in their service was made for political reasons. During the seven years between 1871 and 1878, when Mr. Arthur was Collector of the Port of New York, the Brooklyn yard was "worked for politics" with a precision and effectiveness which made it a powerful aid to the Republican machine, of which Mr. Arthur was then the head. Regular books were kept of the employees of the navy-yard, with a certain number of "men" allotted to each Republican district association. No district was permitted to have more than its share, but when there was an increase in the number of employees as election day approached, each district could put in its claims for "riggers," "calkers," "plumbers," "carpenters," etc., and get its proportion of the new men. Few of these "riggers" had ever rigged anything more than a primary, or ever "calked" anything nearer to a ship than a beer-barrel, but they were enrolled on the books of the yard, and their records were closely watched. The standard of merit was not usefulness in the work of the yard, but in politics. Any man who was lax in his political work, or who failed to do his part in "keeping his district in line," was dropped, and a more competent man "put on" in his place.

This system was maintained in more or less perfect condition down to the time when Secretary Tracy issued his order placing the laboring force of the navy-yards under rules providing that laborers wanted in any trade must be taken from a list of applicants made up by a board of labor employment. In explaining these rules now Secretary Herbert says:

> "The rules were intended to make merit the sole test for employment and continuance in employment at navy-yards, and especial care was taken to exclude all opportunities for favoritism on the part of any person, and particularly on the part of leading men, foremen, or heads of departments at the yards. Lists of trades were furnished in which men could be employed; lists were made out for each yard suitable for its wants, and these lists, it was provided, could be added to upon application to the department. A board of registration was formed, and rules made to govern its proceedings. Methods by which labor was to be obtained in any department or in any branch of a department at a yard were carefully and clearly mapped out, and so also were the rules by which laborers were to be rerated, promoted, dropped, or discharged."

When this order reached the Brooklyn Navy-yard, it was received by many of the politicians in and out of the service as a huge joke. They did not believe for a moment that Secretary Tracy meant it to be enforced. They went to work accordingly to "get around" it, but one by one they have found out that it was a real and not a play law, that a new era had been ushered in, that the hated reformers had "downed" the old system, and that the navy-yard as an inexhaustible orchard of political "plums" had been blasted for ever. A few, down to the present moment, have clung to the hope that something might still be saved from the ruin, but they have now discovered their mistake. They either leave the dear old yard for another in which the hated rules hold unquestioned sway, or they depart from the service entirely, taking with them the final traces of the spoils system. Small wonder that as they go they fill the air with lamentations about "reform hum-

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bug" and "ingratitude towards the men who saved the nation in its hour of peril." They must rig and calk exclusively in politics henceforward.

POLITICAL SYMBOLISM.

THERE seems to be springing up in America a peculiar development of half-educated love of country, to which it is not quite easy to give a name. Perhaps fetishism would come nearest—a kind of object-worship, which leads to setting up a purely material object and regarding it, or its mere representation in miniature, or possibly even its name alone, as something which ought to enlist our hearts in a species of crusade, with the difference that the Crusades were expeditions to rescue an actual city, somewhere within whose precincts Jesus of Nazareth certainly had been buried. This object-worship, however, is directed in many cases to a mere picture or abstraction.

A great deal of the talk about the national flag has run over into speeches that mean just nothing at all. The idea that any enterprise, however rapacious or treacherous, is consecrated if only the stars and stripes are hoisted by its perpetrators, and that to "haul that flag down" when once it is up is cowardice and treason, are absurdities that inspired many a speech in Congress on Hawaii, to say nothing of less important assemblies. So, we are told, English jurists attach a mystical importance to the great seal, and plead that it gives validity to any instrument to which it is put, although appended by a thief, a tyrant, or an assassin. Those who thus regard the flag as the visible symbol of divine favor are fond of bestowing on it the fantastic appellation of "Old Glory," a name, it is safe to say, unknown to hundreds of thousands who did their utmost to maintain its honor during the civil war.

At present the fashion is to dance a species of carmagnole round the "Little Red Schoolhouse"; as if the tremendous problem of national education, and its connection with religion or severance from it, were going to be solved by putting up small structures of wood painted scarlet. Thousands of those who make it their war-cry never saw a "little red schoolhouse" at all; to thousands more it was a place where they were at once half stifled and half frozen, made to drudge through antiquated manuals under the charge of an under-fed teacher who knew but little more than the pupils. In such places, what education was imparted to such as had the brain and the will to acquire it in spite of all its faults and drawbacks, awakened in them, if they were true to even such training, a determination that their children should not have to put up with such a wretched substitute for schooling, but be trained in proper buildings, with proper courses and proper teachers. Whatever the "little red schoolhouse" did eighty, forty, or even twenty years ago, to parade it now as the symbol of a force which shall defend American liberty of thought and speech against ecclesiastical tyranny is like symbolizing our public opinion by Franklin's hand-press, or the potential military force of the nation by

> "The old Queen's arm that Gran'ther Young
> Fetched back from Concord, busted."

The intensest of all these pathetic fallacies, erecting an inanimate object into a sentient being, is in the eternal talk about friendship to silver. We have so often laughed at this in our columns that there would be no object in slaying the slain, if it were not that Senator Morrill, in some recent utterances full of common sense as to the "crime of 1873," thinks it necessary to declare that the Republican party is not "hostile to silver." In the name of common sense, wherein Senator Morrill, for all his eighty-five years, far exceeds most of his colleagues, how can anybody be a friend or an enemy to a metal? How does he set to work to be one? How does he cultivate it? How does he demonstrate his affection to his intangible friend? For, be it observed, the friendship is not to any particular coins. A child, a miser, a coin-collector, may conceivably break into ecstatic baby-talk over his beloved pieces. But your sixteen-to-one man is a friend to all the silver, coined or uncoined, that the world contains, the vast mass of which he never saw and never can see. How is his love to be reciprocated? Or, alas! shall it die unrequited? Will the beloved metal appear responsive at his call in his hour of impecuniosity, in return for all he has borne and suffered for it at the hands of the hostile gold-bug? Just now silver hides itself in the Treasury vaults, and charges a great deal for its safe keeping, and will not come out to rejoice its friends with its company.

It is sad to see such a man as Senator Morrill, who has been the object of touching confidence at the hands of one of the soberest communities on earth, thus giving in to one of the silliest pieces of fiction that ever filled a demagogue's trumpet. It ought in justice to him to be remembered that Mr. Cleveland, in his great message of August, 1893, recommending the repeal of the purchasing clauses of the Sherman act, talked of silver and "its friends."

Such leaders of the people, to whom millions of thoughtful men are looking for direction of their thoughts, should avoid such language. They should concede nothing, even in phraseology, to the juggling arguments of false prophets, who seek to import sentiment into matters which rest wholly on reason, and abuse the lofty name of friendship to influence our action in matters where the coolest and most unemotional temper is needed. American sentiment is a grand thing when aroused for some truly noble cause; it may be a terrible thing when swept away by some fancied demand of the hour, which the next hour may prove a delusion; but it is neither noble nor terrible, but simply silly, when it turns things into persons, when it worships unreal abstractions, and gushes over empty names.

ANTONIO RAIMONDI, THE SAVANT OF PERU.

SCHOOL OF MINES,
ROLLA, MO., June 10, 1895.

THE honor which has fallen upon the name of Antonio Raimondi, exalting him as much as he has distinguished the country in whose service the labors of his life were given, is an example of the just reward of self-sacrificing devotion to a high ideal, notable because the merits of his services were recognized before their fruit had fully matured in the sight of the world, and because he had done his work with heroic courage in the face of innumerable difficulties and perils, with no prospect of fortune, and uncertain of success and fame.

Considered on the side of his visible works, Raimondi stands before us as a scientist, as a certain type of scientist, bringing down into our own times the spirit of those past generations of *savants* and philosophers who challenged Nature in all her moods, having not yet developed into specialists content with mathematics, or chemistry, or botany. He was, in fact, such a man as we should suspect of charlatanism if he were to arise to-day, and for this reason many who have not known much of Raimondi and his contributions to science have not hesitated to express this suspicion concerning him. But he was born at a time when the old *savant* was still the highest type of scientist, when Humboldt, perhaps the crowning genius of them all, was in the zenith of his glory; and he early emigrated to Peru, where conditions were ripe for a man of this peculiar character.

It matters not what rank we may assign him in the galaxy of scientists, whether we admit or not that he imitated Humboldt, or whether we measure him by the rule of originality, since he has become the chief scientific luminary of South America; and it may pass as an evidence of greatness that so many think it worth while to question whether he was great or not. Certain it is that Raimondi possessed the spirit of unremitting toil in an extraordinary degree, and that he collected a vast store of knowledge concerning the natural history, geography, and ethnology of one of the most interesting countries in the world, for which students of all nations owe to him a lasting debt of gratitude. It is a debt, moreover, upon which some payment can and should be made, not only by way of tribute to Raimondi, but in the interest of science itself, for the larger part of his accumulated data remains still unpublished and even unedited.

Antonio Raimondi was born in Milan, September 26, 1826. From his earliest years he manifested a strong predilection for natural history, devoting himself with assiduity to his studies, and haunting the Botanical Garden of Milan like a devotee before his shrine. The marvellous beauty of the tropical flora which he saw there chiefly excited his childish admiration, and largely determined the direction of his future career. This naturally encouraged an interest in travel, so that while yet a boy he had read the reports of all the important scientific expeditions which had been sent out

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from Europe to South America, following their itineraries upon the map, and familiarizing himself with every detail of the countries visited. His boyhood embraced a period which was peculiarly rich in scientific exploration, serving to turn the attention of learned men in Europe strongly toward South America. The famous expeditions sent by Charles III. of Spain during the latter part of the eighteenth century had performed a valuable work, supplemented immediately after by the immortal labors of Humboldt, which fairly electrified the scientific world, seeming to open up endless realms for original investigation. In quick succession followed Alcide d'Orbigny (1826), Henry Lister Maw (1827), Pöppig (1827-32), Claudio Gay (1829-42), Darwin in the voyage of the *Beagle* (1835), Von Tschudi (1837-42), Dana in the Wilkes expedition (1840), and Castelnau (1843-47). This is a most extraordinary list, and it embraces only a part of the scientific exploration in and around South America undertaken during the early half of the present century. It was part of the spirit of the time in learned circles to expend intellectual energy, to say nothing of the attendant costs, in the study of the natural history and ethnology of Latin America. The infection was in the air, and Raimondi was one upon whom it exerted its full effect, fixing the destiny of his life.

At the age of twenty-one he had matured his plans for a journey to Peru, intending to devote ten years to the acquisition of material for a work on the natural history of that country. He purposed spending two years in special preparation for this enterprise, but fortune ordered differently. The ferment of revolution was disturbing Italy, and the young naturalist entered with zeal into the common cause against Austria, temporarily abandoning his scientific ambitions in the struggle for political freedom. Thus it was that when Marshal Radetsky scattered the Lombard patriots at Custozza, on July 25, 1848, Raimondi found himself rudely thrust forth, an exile from his native land, wholly unprepared in all save spirit and intellectual ability for the cherished aim of his early life. Undaunted he set out for South America, reaching Lima in July, 1849. If not actually penniless, he was at least dependent now upon his own efforts for support, and he enjoyed the good fortune to win immediately the friendship of Dr. Heredia, Director of the College of the Independence at Lima, now known as the School of Medicine, who engaged him to classify and arrange the cabinet of physics and natural history in this institution. Two years later he was promoted to the professorship of natural history, including in his chair the subject of analytical chemistry. Thus situated, he was enabled to commence the studies for his *magnum opus*, and his enthusiasm so won the favor of his patrons that an arrangement was made in 1852 whereby he might undertake explorations, his duties in the college being fulfilled by a substitute during his absences. The confidence of his friends was soon repaid by the fruits of his labors. In the beginning these consisted of monographs and memoirs, contributed to the transactions of learned societies in France and Italy, and they at once acquired for Raimondi honorable recognition in Europe, while they reflected high credit upon the country and the institution which favored and assisted efforts of such a character. Among these monographs were a careful study of the guano deposits on the Peruvian coast, and of the birds which produce it; a new method for the determination of specific gravity; and a cleverly constructed mercurial barometer adapted to the vicissitudes of mountain travel in such a region as the Sierra of Peru. Whoever has attempted to transport such delicate instruments through the highlands of South America can appreciate the importance of even an approximately accurate mercurial barometer, which can be packed in small compass and be easily renewed if broken; for no one having had experience of the freaks of the aneroid would trust to one of them for serious work at high altitudes.

In his ready inventive genius, and in his ability to utilize even the crudest means available at the moment, Raimondi possessed a rare adaptability for exploration. By careful observations, for example, he was able to use as a valuable check upon his determinations of distance the simple Indian measurement known as the *cocada*. This is the distance that an Indian cargo-bearer can walk under the stimulating effect of the coca-leaf (*Erythroxylon coca*). He found that the nervous excitation began in eight to ten minutes after introducing a fresh quid of leaves into the mouth, and lasted from thirty-five to forty minutes. In this time the Indian would pass over three kilometres on a level road, and two kilometres on ascending ground. At the end of each *cocada* the Indian stops to rest and regale himself with a fresh chew of coca. Along the Peruvian highways are definite resting-places, established by this custom, also called *cocadas*, so that it was an easy matter to obtain an average of these stations. These, taken in conjunction with careful measurements over important courses, with determinations by triangulation, by latitude and longitude of prominent points, and by elevations ascertained barometrically, constituted the basis of the great map of Peru which has been partially completed as an accompaniment of his work, 'El Perú.'

The first book of Raimondi's which appeared was on the Department of Ancachs and its mineral riches, published through the munificence of Henry Meiggs, in 1873. In the succeeding year the first volume of 'El Perú' appeared, bearing the imprint of the national Government, and this was followed by the second and third volumes in 1876 and 1879, respectively. Another work, entitled 'The Minerals of Peru,' was also published by the Government in 1878. These, with sixteen sheets out of thirty-four of the map of Peru, constitute the entire list of his important publications. But these were only the beginning of the compendious work which he contemplated. As he proceeded with his studies, accumulating such rich and diversified stores of material, his original project broadened until it embraced geography, geology, mineralogy, botany, zoölogy, and ethnology.

This is the circumstance most open to criticism in Raimondi's plan. His own friends in Peru, in the midst of their praise, do not hesitate to point out that he set for himself a task that would tax the powers almost of a whole academy of *savants* to complete in a single generation. Making due deductions from this exaggeration, it is nevertheless true that Raimondi projected more than one man could possibly finish in his lifetime, but it does not appear that he seriously expected to finish it. It is one mark of his greatness that, rather than content himself with a completed work narrow in its scope, he preferred to lay deep and broad the foundation of a monumental structure, and to provide the crude materials which others should afterward take and fit and fashion into a perfected whole.

The first three volumes of 'El Perú' were published by a special arrangement with the Government. It was not until 1886 that the expense of editing as well as publishing was undertaken by the state. Raimondi was placed in charge of it, but the funds were so inadequate, Peru being crippled by the war of 1879, and harassed also by an overwhelming foreign debt, that Raimondi was unable to call to his assistance the scholarly aid which he needed. How much has been lost to the world because of this can scarcely be estimated. The results from the working up of his collections and data by a corps of trained students under his direct guidance would have been invaluable. Raimondi felt this keenly, and it required moral courage of a high order to refuse the offer of the Italian Government, made during the war between Peru and Chili, to return with his collections to Italy and produce his work there, with every facility of money and talent freely at his disposal. But these temptations of fame and pecuniary ease were set aside by his feeling of obligation to the country which had so long sustained him in his chosen sphere, and, as he said, it would be still more ungrateful to desert Peru in this hour of her misfortunes.

No further volumes appeared as a result of his arrangement with the Government. He continued collecting new and collating old material, until his death at San Pedro, near Pacasmayo, on October 26, 1890. He was interred with imposing obsequies, such as have rarely occurred in the history of Peru. His is the name which stands forth preëminently honored, revered, unsullied by calumny, a name which calls up no memories of division in politics or faith among his adopted countrymen.

In September, 1891, the task of proceeding with the preparation of 'El Perú' for publication was placed in charge of the Geographical Society of Lima, in consequence of the favorable report upon the Raimondi archives submitted by a special examining committee, of which Ernesto Malinowski was chairman. According to this report, the materials fully warranted the publication of the work in six grand divisions as planned by Raimondi. In addition to the matter contained in the introductory volume, and the two volumes relating to the geography of Peru already published, there is ample material for the completion of this section. The separate sheets for the great map of Peru are well under way, sixteen having so far been printed by the house of Erhard Frères of Paris. These have been drawn by Baluarte of Lima, and it is doubtful if more exquisite examples of the cartographer's art have ever been produced. Their accuracy, of course, leaves much to be desired, but they are so nearly correct that there is no occasion for a competing map of Peru until a painstaking geodetic survey shall have been made.

In the department of geology some maps and cross-sections have been drawn, and the notes are ample for the rest. There are folios in the Raimondi archives describing 708 samples of rocks, with many analyses, and, in spite of the well-known paucity of the Andean rocks in fossils, Raimondi has gathered 2,000 specimens. A considerable number of these have been described and illustrated by William M. Gabb, in an article forming Part 3 of vol. viii. of the Journal of the Academy of Natural Sciences of Philadelphia.

In the section of mineralogy much has appeared in print in the volumes on Ancachs and the Minerals of Peru. In addition five folio volumes are written, describing 2,994

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specimens. A number of boxes of unclassified specimens still remain unopened in the Museum of the School of Medicine. The botanical department is especially rich. The herbarium contains 149 folios, with 20,000 specimens, besides which there are 160 boxes full, of unknown value, and 500 specimens of seeds, barks, gums, resins, etc. This is the portion of the work nearest ready for publication, a large number of colored sketches for illustration being also prepared. The zoölogical collection comprises 1,500 examples of birds, reptiles, and mammals, 4,000 insects, and 500 molluscs. Some of the birds have been figured and described in Ladislao Tavzanowski's work on '1,349 Birds of Peru,' but Raimondi's collection includes many species still unknown to science.

The ethnological department may appear somewhat scanty in materials, containing only 300 objects, but it is peculiarly interesting, and includes 72 skulls which are representative of almost as many different types and epochs. The difficulty of securing craneological specimens, by no means small in any part of the world, is extremely great in Peru, where the Indians regard the sepulchres of their ancestors with a superstitious veneration, and also with a sort of superstitious horror, which extends itself to the persons of those who have been known to enter the caves which, in the Andes, have frequently been selected as repositories for the dead. They will seriously tell of the baleful influences of the "vapores de los difuntos," describing the rheumatic pains and gradual drying up of the body of the desecrator of tombs, ending in death. But it is interesting to note how the greed for gold can assuage even the superstitious Indians' fears, for they will often search these old caves for buried treasure, at the same time seeking to pacify the anger of the "difuntos" by placing fresh quids of coca-leaves between their grinning jaws. They will, however, remain steadfast against explorations, even in the face of liberal offers of pay, and the scientific investigator will often require a guard of soldiers to protect him from the rage of the populace.

The Raimondi archives also contain seventy copious volumes of notes — jottings taken throughout the course of his studies, and written to a large extent in a most abbreviated form. The editing committee of the Geographical Society of Lima, with Dr. Francisco Rosas at the head, began very properly with the work of classifying and writing out in full this chaos of notes, and by the end of 1892 sixteen of these volumes had been thus classified. A systematic plan for continuing the work had also been reached, according to which 'El Perú,' when complete, would consist of twenty volumes.

Unfortunately, the bright prospects which had been encouraged by the arrangement of the national debt with the Peruvian Corporation, Limited, in 1889, began to darken as the financial depression of 1891 spread over the world, and the Government of Peru was forced to withdraw its support of a purely scientific enterprise such as the publication of the works of Raimondi, and the outlook for halcyon days when Government bounty may flow again for the advancement of knowledge is certainly not encouraging. It is a fair question to put before the scientific world, whether the labors of Raimondi, the most exhaustive that have been made within the equatorial belt of South America, shall lapse into a mere record of fruitless effort, or whether they shall be rescued before time has swallowed them up in oblivion. It is matter of history, which should not be repeated, how the studies of a decade by Jussieu, the naturalist of the classic company of Academicians which visited the equatorial Andes near the middle of the eighteenth century, were swept away in a single night by a pilfering wretch in Buenos Ayres; and again how the noble efforts of Charles III. (who found time in the midst of putting down Jesuits, and bridling inquisitorial courts, and striving to undo the mischief of centuries of war and adventurous voyaging after enchanted isles and El Dorados by encouraging habits of industry, to send a scientific expedition to Peru) were frustrated, leaving nothing but four quarto volumes and a mass of moldering material in the Botanical Garden of Madrid to show for it all, in spite of the fact that the people of Spanish America had generously contributed 50,000 ducats towards the completion of the work.

It must be admitted that a like fate seems to threaten the labors of Raimondi, unless aid shall be extended from beyond Peru. Rather than encourage some new enterprise, would it not be a more fitting thing for one or more of our great scientific associations to join hands with the Geographical Society of Lima and the Peruvian people, and secure for the good of the world the fruits of a great life-work, which only needs to receive the finishing touches to render it available? It would surely be an appropriate act of that universal brotherhood of science of which we are wont to hear so much, and which needs to be quickened ever and anon by such deeds of generosity.

COURTENAY DE KALB.

BARRAS'S MEMOIRS.—IV.*

PARIS, July 4, 1895.

THE second volume of Barras's Memoirs is full of details respecting what may be called the domestic life of the government of the Directory; its gossip makes one think at times of the conversations and stories of the servants in some great house. It is instructive, however. The Minister of Police insists on knowing what is said at the most private dinners: "Minister Cochon, whose zeal is never wanting, informs us that Gen. Brune, Talleyrand, Bishop of Autun, his former vicar Desrenaudes, Maret, Semonville, and others have had a mysterious dinner. The guests deplored the severity shown to the émigrés. . . . Talleyrand pronounced himself against the émigrés, and said that they must be shadowed; that examples must be made of them. Maret and Semonville spoke in the same spirit. These three men think of creating for themselves a national title, and of getting indemnities and offices from all the succeeding governments." These words explain Talleyrand's attitude at the time of the tragic event of the arrest and execution of the Duke d'Enghein. Barras and Carnot were not as hard on Talleyrand as Rewbell, who said of him, Maret, and Semonville: "They are three miserable intriguers, enraged liars. . . . I don't believe much in the reports of the police, but there is nothing so bad that I do not think them capable of it."

The police of the Directory were as active in Italy as in France. One of their agents was Clarke, a nephew of Shée, an Irishman who had been secretary of the Duke d'Orleans, and who became minister under the Empire. "Instead of remembering that he was the agent of the Directory, Clarke began by making himself the agent of Bonaparte; he showed him his secret instructions. He addressed to the Directory a list of the generals employed in the army of Italy, with his notes. The observations which accompanied this list represented Augereau, Masséna, and Lannes as robbers capable of all possible exactions." Bonaparte was very careful of the press. "He was, through the intermediary of Regnaud de St.-Jean-d'Angély and other agents whom he had in the army, in relation with all the papers of Paris, as he was the master of all the papers of Italy." Some police reports sent to the Directory by Cochon, the Minister of the General Police, are given at great length in the Memoirs. They show how preoccupied the Directory was with the movements of the royalist agents and partisans.

The Minister of Justice was Merlin de Douai, a former member of the Convention.

"It must be confessed," says Barras, "that he was a very valuable minister of justice, and a wonderful help in the difficult times when it is necessary to give to the judiciary all the resources of its forms and even of its subtleties. This homage was more than once rendered to him by Bonaparte, when he was Commander of Paris, after the 13th Vendémiaire. Bonaparte had already no scruple about proclaiming that the laws were only an embarrassment, and that it was impossible to govern without arbitrary measures. He once said at my table as a pleasantry of the dessert: 'Whenever I do something arbitrary by night or by day in my command, and when I am obliged to overstep my authority, I go and see Merlin; I ask him to find me some law, ancient or modern, to cover me; he reflects a moment, and in less than no time he finds an answer in his head or he puts his hand on the volume and the page. This excellent Merlin never leaves me embarrassed; he is Merlin the Magician.'"

Bonaparte did not forget this extraordinary merit of Merlin when, later, he had to build up his despotism.

After the battle of Rivoli a new campaign was prepared against Prince Charles of Austria. The Directory sent to Italy a division of the army of the Rhine, which, under Bernadotte, crossed the Alps. Bernadotte's troops had the severe aspect of the army of the Rhine, "while," says Barras, "the soldiers of Bonaparte had the aspect of enriched banditti, living in luxury. One of the noisy chiefs of this army, who became afterwards King of Italy, did not content himself with the *sans-culottisme* of manners and of dress; he wished to bear honorific Jacobin names; he added to his own name of Murat the name of Marat." This curious detail has lately been confirmed by the publication in a French paper of a letter found in the archives of the ministry of war, a letter in which Murat asked permission, after the death of Marat, to change his name to that of Marat. He was obliged to content himself with the addition of it. Bonaparte's soldiers called Bernadotte's *messieurs*, which was then an insult. "Gens. Masséna and Augereau proclaimed, in their orders of the day, that whoever in their divisions used orally or in writing the term *monsieur*, should lose his grade and be declared incapable of serving in the armies of the Republic. These orders were read at the head of each company."

The army crossed the Tagliamento, and Barras will have it that this passage, one of the decisive feats of the campaign, was the work of Bernadotte. It is a little childish to try constantly to minimize the merits of Bonaparte as a general. History has a crushing answer to make to Barras; his spite reminds one of the serpent gnawing the file. At Venice, Bonaparte seized the correspondence of a royalist agent, D'Antraigues, and sent it to the Directory. D'Antraigues, whose life has recently been published, served in Venice

* 'Memoirs of Barras, Member of the Directorate.' Volumes i. and ii. Harper & Bros., 1895.

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at the same moment Louis XVIII., the King of Spain, the English Cabinet, and the Russian Government. Barras seems to believe that his arrest was not quite involuntary, as he thought more money was to be got from the French commander in Italy. "Conducted to Milan, he was treated there with marked politeness; he had several interviews with General Berthier, and was afterwards received by the General-in-chief. Bonaparte at once saw in this intriguer an excellent instrument for the execution of his satanic combinations against his personal enemies. It was under the dictation of Bonaparte that D'Antraigues wrote the memoirs which Berthier had copied, and which Bonaparte afterwards flaunted as having been found in the portfolio of D'Antraigues." It is, alas! the misfortune of exiles to use unworthy instruments; D'Antraigues was not the worst of those men who, consciously or unconsciously, paved the way for the misfortunes of Pichegru, Moreau, the young Duke d'Enghien.

When the Directory received the portfolio of D'Antraigues, great alarm was felt; in one of the reports was read the conversation of two royalist agents, Fauche-Borel and Courant, with Pichegru, at his headquarters at Altenkirchen. Fauche was said to have offered to the commander-in-chief of the Republican army the grade of marshal of France, the two cordons, red and blue, the governorship of Alsace, the castle of Chambord, a million in cash, 200,000 francs income, a hotel in Paris, without counting many minor favors. It was said in the report that Pichegru had patiently listened to all these offers, and had finally said: "I will cross the Rhine, raise the white flag, unite my troops to the Imperial army and that of Condé. I will march on Paris. But if you want my men to scream 'Vive le Roi!' you must give them wine and money." Barras does not believe that Pichegru meditated treason; he sees in that report only the assertions of subordinate agents; no paper has been produced bearing the signature of Pichegru. "Shall we believe," he asks, "in accordance with the version of Fauche-Borel, that the Prince de Condé, in negotiations of this importance, refused from the beginning to qualify Pichegru as general? It is not proved any more than the rest, though the incapacity, one might say without exaggeration, the political stupidity, of the Prince de Condé would allow us to credit many traits of this sort, exhibited by men living with their heads in a bag, ignorant of human affairs, following only their fixed idea, which is the idea of their own inviolability and of the world's respect for their august station."

The Directory was divided as well as the two councils. A change of ministers was imminent, and Talleyrand was watching for his opportunity. He had been elected to the Academy, he had founded a so-called Constitutional Club. "He told the Constitutionals that he had always been one of them, the Bishop of Autun, the friend of Mirabeau; to the Girondists he professed to have been a Girondist, to the Dantonists to have owed his life to Danton at the time of the 10th of August; to the partisans of Robespierre he said also, but in a low voice and in their ear, that there was something good, even excellent, in Robespierre, that he was, after all, a part of what was most estimable in the Revolution." Talleyrand always had active lieutenants; he had then Desrenaudes, who took care of his private affairs; he had, for the press and the general public, a very gifted man, Benjamin Constant, who was ambitious to rise in the political world; he had Madame de Staël, the most ardent and active of friends, who had given Constant to him. It had become the dream of Madame de Staël to make a new ministry. She had often seen Barras between the 9th Thermidor and the 13th Vendémiaire. Her first care had been to have the name of Necker, her father, effaced from the lists of the émigrés. "So far it was all filial; nothing more legitimate and sacred. Now Madame de Staël wished to make a minister." She was sent to Barras by Talleyrand; she had often spoken to him of Talleyrand, and finally she asked leave to present him to him. "They were introduced together. Madame de Staël came forward, followed by the limping Talleyrand. I had never seen this personage, already famous under two régimes, and who was to be so under many others." Barras was not happy, it would seem, in finding resemblances. We have said that the first time he saw Bonaparte, he thought of Marat. Talleyrand's face made him think of Robespierre—"a sharp-boned, short face, an up-turned nose, a wicked and dry mouth, and, with these natural features, the like accompaniments of art—the powdered hair, the stiff and motionless attitude."

Mme. de Staël, after this first interview, with her usual ardor, pressed Barras to employ the gifted Talleyrand, describing him as particularly devoted to him. In a moment of enthusiasm, she said, "He has all the vices of the old and of the new régime; he will always have a footing in all parties; you could not have a more useful agent. As for you, Citizen Director, he has for you an affection, an esteem, a regard, which makes him look upon you as something 'superhuman.' Who is there better and greater than you? You are a great politician without pretending to be one; you are a great soldier—you proved it at Toulon and in Paris, in battles more terrible than those of the frontiers, and which would have terrified Turenne and Condé; . . . you are a true statesman, and, above all, you are a simple and modest man, who does not vaunt himself. Barras, you are not only great, you are handsome, you are like the Apollo Belvedere, from head to foot." The rest of the conversation must be read in the text; it is almost nauseating. How much truth there is mixed up with voluntary error, it is difficult to say or even to imagine. Mme. de Staël made several such attempts. One day she told Barras that Talleyrand was going to throw himself into the Seine if he was not made Minister of Foreign Affairs, that he had only ten louis left, no house of his own, was forced to seek the hospitality of his friends. "Talleyrand will drown himself if you don't make him Minister." Talleyrand did not drown himself, and was made Minister. The student of history will do well to compare with Barras's account what Talleyrand says himself in his Memoirs. "While Mme. de Staël was crying and stamping her feet, I knew," says Barras, "that the phlegmatic and motionless Talleyrand was waiting in her carriage."

Mme. de Staël has suffered much of late from various publications; but nothing has hitherto appeared more detrimental to her character as a woman. Fortunately for her, Barras is an enemy whose utterances must always remain more or less suspicious. His Memoirs will be a perpetual riddle to historians of the documentary school.

Correspondence.

NORDAU'S INACCURACIES.

To the Editor of the Nation:

Sir: While denying that I am worth answering, Dr. Max Nordau devotes nearly nine pages of the current *North American Review* to an answer to my five-page criticism of him in the June number of that periodical. My original characterization of him was that he is violent, arrogant, inaccurate, and inconsistent, and that he is deficient in humor, and unable to comprehend art. His answer is in itself an exemplification of most of these defects, and I shall not trouble myself to say anything further about them. As, however, he has tried to show that it is I that am inaccurate (ignorant and untruthful is his way of putting it), a few words more from me may be excusable.

The instances of his inaccuracy which I cited were seven in number. As regards only one of these does he make out any case. He quotes, from a poem of Rossetti's, lines which imply that Rossetti was baptized by the name of Dante. W. Bell Scott states in plain prose that Rossetti signed himself in 1847 Gabriel Chas., and that he adopted the Dante later. In this instance there is a conflict of authorities, and the question is one of the credibility of testimony. Let us see what Dr. Nordau's defence amounts to in the other instances.

"In the year 1843 . . . Ruskin *began to publish the feverish studies* on art which *were subsequently* collected under the title of 'Modern Painters'" ('Degeneration,' p. 78).

This has now become a statement that the book "grew out of individual studies," which is very different. The first volume of 'Modern Painters' was published in 1843. When was the "subsequent" collection?

"The Pre-Raphaelites . . . got all their leading principles from Ruskin" (p. 81).

The proof of this, now given, is that Holman Hunt read 'Modern Painters,' and was much impressed by it. Who denies that? But it is well to remember that Ford Madox Brown was the master of Rossetti and the first Pre-Paphaelite, although he never accepted the name, and that his first great picture, "William the Conqueror," was exhibited in London in 1843, the year that 'Modern Painters' appeared.

"They, however, raised it to the position of a fundamental principle that in order to express devotion and noble feeling the artist must be defective in form" (p. 81).

Here the proof offered becomes truly amazing. In the book itself Nordau quotes certain passages from Ruskin, and says: "The Pre-Raphaelites . . . *went further*. They misunderstood his misunderstandings. He had simply said that defectiveness in form can be counterbalanced by devotion and noble feeling in the artist." And then follows the passage I have already quoted. In the face of this accurate statement of what Ruskin did say, he now has the assurance to quote these identical passages from Ruskin as proof of his own assertion that the Pre-Raphaelites believed something else.

His statement that Rossetti "soon exchanged the brush for the pen" he defends by the new statement, almost equally inaccurate, that in his later days that artist "scarcely ever painted and never exhibited." Surely every one but Dr. Nordau knows that Rossetti painted to the end of his life, and sold his pictures as fast as they were painted, not needing

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to exhibit them. Nordau also maintains the accuracy of his description of Hunt's "Shadow of the Cross." I am accustomed to judge of pictures by looking at them and not by reading of them, and hence our difference. If Dr. Nordau will look at the picture, he will see that the Christ is palpably *stretching himself* as a rest from his labor, and that the shadow, cast by a nearly level sun, is not on the floor, but on the wall. Will he kindly quote the passage in which "the painter . . . maintained that Christ was painted in an Oriental attitude of prayer"?

Dr. Nordau denies that he spoke "of the 'P. R. B. Exhibition' of 1849 as if it were a separate exhibition of the brotherhood alone." Let us see. His account is as follows:

"In the spring of 1849 they exhibited in London a number of pictures and statues, all of which, in addition to the signature of the artist, bore the common mark P. R. B. The result was crushing. Hitherto no hysterical fanatic had tyranically forced on the public a belief in the beauty of these works, nor was it as yet under the domination of the fashion, invented by æsthetic snobs, of considering their admiration as a mark of distinction, and of membership of a narrow and exclusive circle of the aristocrats of taste. Hence it confronted them without prepossession, and found them incomprehensible and funny. The contemplation of them aroused inextinguishable laughter among the good-humored, and wrath among the morose, who are nettled when they think themselves made fools of. The Brotherhood did not renew their attempt; the *P. R. B. exhibition* was never repeated; the league broke up of itself. Its members no longer added the shibboleth of initials after their names."

I submit that the words I italicize imply that there was a distinctive "P. R. B. exhibition" in 1849. That, however, is a question of little importance. What is more important is, that the paragraph given above is a tissue of misstatements from one end to the other. Since Dr. Nordau has accused me of being ignorant, among other things, of M. de la Sizeranne's recent volume on 'La Peinture Anglaise Contemporaine,' I will take from that book some authentic facts about the Pre-Raphaelite movement. In the spring of 1849 Millais and Hunt sent to the Royal Academy their pictures of "Isabella" and "Rienzi," and Rossetti exhibited his "Childhood of Mary Virgin" at the Chinese Gallery. So far from arousing "inextinguishable laughter" or "wrath," the pictures of Millias and Hunt were well placed, the artists "received many felicitations," and the *Times* "était bienveillant." "Leur réalisme ne choquait nullement le public," and they found buyers. "Personne n'avait remarqué . . . les mystérieuses lettres P. R. B." It is so far from true that "the experiment was never repeated" that it was repeated the very next year, and it was apropos of the pictures exhibited in 1850 that the paroxysm of execration really broke forth. The art which had been admired when "confronted without prepossession" was now damned when the existence and name of the Brotherhood were revealed. In 1851 the Pre-Raphaelites again exhibited (always with the exception of Rossetti) at the Royal Academy, and "le déchaînement ne connut plus de bornes." It was then that Ruskin came to their defence and turned the tide effectually in their favor. The artists of the Brotherhood soon took and retained their place among the most successful of British artists. It was in 1856 that a real "P. R. B. exhibition" was held, "une exposition exclusivement préraphaélite qui venait de rassembler les principales œuvres de la confrérie," and at this exhibition Rossetti reappeared before the public and "fut salué d'enthousiastes applaudissements."

The first sentence of Dr. Nordau's account of Pre-Raphaelism is absolutely all that remains of it as a statement of fact.

Dr. Nordau concludes his answer to me by saying that my "arguments" are "hair-splitting" and "do not even touch his thesis." I made no arguments and did not combat his thesis. Personally, I am inclined to share his ill opinion of many of the "new movements" in art. My effort was to show that a person so ignorant or so reckless has no right to express any opinion whatever on matters of art, and in this effort I think I have succeeded.

KENYON COX.

JULY 10, 1895.

DAVIS'S EGYPTIAN BOOK OF THE DEAD.

TO THE EDITOR OF THE NATION:

SIR: Late last year there appeared from the press of G. P. Putnam's Sons a large work entitled 'The Egyptian Book of the Dead,' by Charles H. S. Davis, M.D., Ph.D. The only portion of this book which lays claim to being original consists of the first four chapters, containing a treatise on Egyptian religion. A large portion of these ostensibly original chapters is a flagrant plagiarism, taken chiefly from Renouf's Hibbert Lectures of 1879, but also from Maspero's 'Études de Mythologie et Archéologie Égyptienne,' Paris, 1893. The following is an example:

(Davis, p. 20.)	(Renouf (2d ed. 1,884), pp. 113-114.)
Horus also is one of the names of the sun, and had his myths quite independently of Râ or Osiris. An ancient text speaks of him as "sitting solitary in the darkness and blindness." He is introduced in the royal ritual of Abydos, saying, "I am Horus, and I come to search for mine eyes." According to the 64th chapter of *The Book of the Dead*, "his eye is restored to him at the dawn of day."	But Horus also is one of the names of the sun, and had his myths quite independently of Râ or Osiris. . . . An ancient text speaks of him as "sitting solitary in the darkness and blindness." He is introduced in the royal Ritual at Abydos, saying, "I am Horus, and I come to search for mine eyes." According to the 64th chapter of the Book of the Dead, "his eye is restored to him at the dawn of day."

Many columns of equally convincing examples could be added if space permitted and the book were worth the trouble. Any one who is not convinced may compare the following parallel passages, which are not less striking than the above. (D.=Davis, R.=Renouf). D. p. 24=R. pp. 110-111; D. p. 15=R. p. 109; D. pp. 23-24=R. pp. 116-117; D. p. 57=R. p. 176; D. p. 46=R. p. 148; D. p. 47, foot-note=R. p. 149, foot-note (in this foot-note, Davis mistakes Renouf's ii—*i. e.*, Roman 2—for 11, and thus makes Lepsius's 'Denkmaeler' contain eleven parts. The veriest tyro knows that it contains only six, but Mr. Davis makes the same mistake in the very next note, showing that it was not an oversight). This is not the only instance in which foot-notes have been adopted bodily from Renouf, *e. g.*, D. p. 61, foot-note=R. p. 173-174. I have a copious supply of further references, but the above will suffice.

In conclusion, these chapters are simply a compilation from various hastily and carelessly consulted sources—a compilation which for lack of critical judgment, for inaccuracy, and superficiality, has never been equalled. It swarms with blunders so incredibly numerous on every page as to beggar description; even the hieroglyphic title of the Book of the Dead on the cover, though it contains but three words, has one of them written incorrectly; and the name of Pierret, from whom Davis's version of the 'Book of the Dead' is taken, is many times spelled Pierrot.

Very truly yours,

JAMES HENRY BREASTED.

THE UNIVERSITY OF CHICAGO, July 4, 1895.

A "CHARACTER" OF THOMAS PAINE.

TO THE EDITOR OF THE NATION:

SIR: In the extensive series of facsimile documents now in course of publication by Mr. B. F. Stevens, appears a paper of characterizations of prominent Americans, prepared quite possibly in 1778 for the guidance of the British Commissioners of Conciliation. The "revival" of Paine gives interest to following, although there relegated to a vertical position in the margin:

"Mr. Payne—The Editor & part author of Common Sense, should not be forgot. He is an English man, was a School-master in Philad[a] must be driven to work—naturally indolent —& led by His passions."

H. A. CUSHING.

COLUMBIA COLLEGE.

Notes.

E. & J. B. YOUNG will shortly bring out 'The Bible and the Monuments: The Primitive Hebrew Records in the Light of Modern Research,' by W. St. Chad Boscawen.

D. Appleton & Co. publish this month 'Gustave Flaubert, as seen in his Works and Correspondence,' by John Charles Tarver.

From Henry Holt & Co. we may presently expect 'Kafir Stories,' by William Charles Scully.

S. C. Griggs & Co., Chicago, will soon publish 'Twenty-five Letters on English Authors,' an unconventional text-book, by Mary Fisher.

The fifth volume of the Works of Edgar Allan Poe, edited for Stone & Kimball, Chicago, by Edmund C. Stedman and Prof. Woodberry, is composed of tales of adventure and exploration. The frontispiece is a photograph of the portrait of Poe by Oscar Halling.

From Macmillan we have a new volume in the delightful Defoe series edited by George A. Aitken, being 'The Life, Adventures, and Piracies of the Famous Captain Singleton'; and a reprint of James Morier's 'Adventures of Hajji Baba of Ispahan,' a novel of Persian manners dating back to 1824, and called by Mr. Curzon, who supplies an introduction, an "immortal book." Mr. Curzon furnishes a key to some of the contemporary historic personages of these pages.

We gladly note the appearance of that admirable book of reference, 'Burdett's Hospital and Charities Annual for 1895' (Scribners). It has been thoroughly revised, as usual, and one turns to it not only for statistics, including the personnel, of the various foundations all over the world, but also for valuable information regarding hospital and charities economy.

The value of Foster's 'Physiology' and the convenience of a single volume are attested by the existence of unauthorized American reprints of the work in that form. Macmillan & Co. have recently issued a volume revised by the author, and containing in its 1183 pages the illustrations and the text of the five-part edition, omitting, as stated in the preface, "all the histological matter and all discussions of a

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too theoretical nature." There is also omitted the Appendix, constituting Part V., on the "Chemical Basis of the Animal Body," by A. Sheridan Lea. It is interesting to compare this portly volume with its prototype of 1876. That the physiologist is affected, perhaps unconsciously, by the present tendency toward improvement of anatomical terminology appears in the chapter on the spinal cord, where the ambiguous *anterior* and *posterior* are replaced by *ventral* and *dorsal*, and the latter itself by *thoracic* as designating the intermediate region of the organ. The index is less complete than is desirable for a text-book. A search therein for the half-dozen pages in which are admirably discussed the behavior of a decerebrized frog, commonly known as the "Goltz balancing frog," was vain so far as concerned those three words and several others that would naturally be employed.

The curators of the Taylor Institution at Oxford have recently responded to a memorial asking that the University afford opportunity for a systematic study of the works of Dante, by appointing, as lecturer on Dante, Dr. Edward Moore, Principal of Saint Edmund Hall.

The first instalment of an exceedingly important work, 'Il Codice Diplomatico Dantesco,' is about to be issued under the auspices of the Italian Dante Society. The entire work, which will appear in about twenty parts, at the price of fifteen lire each, will consist of photographic facsimiles of all documents bearing on the life of Dante and his family, together with critical notes by Guido Biagi and G. L. Passerini, and reproductions of various works of art that have close relations to the same subject. The larger part of the first instalment is taken up with the much discussed document relating to Dante's embassy to San Gemignano. Subscriptions for the series should be sent in care of E. Loescher & Co., Corso 307, Rome.

'The Influence of Dante on Modern Thought' is the attractive title of an essay by H. Oelsner, which took the Le Bas Prize in 1894, and is now published by T. Fisher Unwin. Interesting as the subject is, however, and capable as it is of brilliant treatment by one versed in the history of literature and alive to the vital points of Dante's influence, it becomes in Mr. Oelsner's hands a mere opportunity for the display of the scattering results obtained from industrious but desultory reading. The subject should still recommend itself to thoughtful students.

Two parts have already been issued of the first volume of a 'Bibliografia Universale del Teatro Drammatico Italiano, con particolare riguardo alla storia della Musica Drammatica,' compiled by Carlo Salvioli, on the basis of a large body of notes left by his father, supplementing and correcting the 'Drammaturgia' (1755) of Leone Allacci. The work, which is to be completed in four or five volumes, aims to give full bibliographical information (alphabetically, by titles) of all plays printed in Italian from the earliest times to the present day, including the opera and similar musical productions. A supplementary volume will contain the necessary indexes and other important matter. The price of the first volume is twenty-five lire. The paper and printing are not particularly good, and the work is not sufficiently advanced to be judged in detail; but an examination of the parts already published shows it to be of value to libraries and to students and collectors of dramatic and musical literature.

The 'Jahrbuch der französischen Litteratur' (Zittau: A. Haase), which is the work of Prof. M. Mayr, consists of brief notices of the various novels, volumes of poetry, and plays which have appeared during the year in France. It is a useful little work within its range.

'La Nouvelle Sorbonne' (Paris: Armand Colin & Cie.) is a detailed account of the planning and building of the new edifices required by the increased needs of the famous old institution. The book is written by the architect himself, M. H. P. Nénot, and is of great interest to others than professional men. It is plentifully illustrated with plans and cuts.

The third volume of M. Gustave Larroumet's 'Études de littérature et d'art' (Paris: Hachette) opens with an article on the now famous theatre at Orange and the superb performances of "Œdipus Rex" and "Antigone" given there last summer. M. Larroumet, like all true artists, wants the theatre restored and consecrated to the performance of the immortal Greek tragedies and also of the finest of the French classical tragedies. The article on Victor Hugo is interesting in its exposition of the poet's influence on decorative art, and is based on a full description of Hauteville House. The chapter on Dumas *fils* treats of the continued interest of the master's work, and places him above all other dramatic writers in France in the nineteenth century. There is also a careful study of Paul Bourget, fuller and more satisfactory than most of those which have as yet appeared. The critical appreciation of the work of Puvis de Chavannes has an immediate interest for American readers in view of the share about to be taken by the painter in the decoration of the new Public Library of Boston.

We have already commented on Mr. Samuel A. Green's list of early American imprints in the library of the Massachusetts Historical Society. This list may now be studied in the new volume of Proceedings of that society, of which it fills 130 pages. Other salient matter is in the nature of obituaries of a large group of eminent deceased members—Dr. O. W. Holmes, Prof. H. W. Torrey, Robert C. Winthrop, Rev. George E. Ellis, Judge E. R. Hoar, Henry Wheatland, Edwin L. Bynner, and Edward J. Lowell. Portraits of most of these are given; and the likeness of Mr. Lowell to the poet can hardly fail to be remarked.

Mr. John T. Hassam, a member of the same society, has reprinted from its Proceedings for May a paper on "The Confiscated Estates of Boston Loyalists" (the Society's building stands on one of these). Mr. Hassam has compiled and tabulated his data from the records in the Suffolk Registry of Deeds. His alphabetical lists of the absentees in 1778, and of the despoiled Loyalists, accompanied by descriptions of the property, the names of the purchasers, and the Liber and folio of the record, are certain to be much consulted.

The Quinquennial Catalogue of the officers and graduates of Harvard University, 1636–1895, marks by its bulk the steady growth of the university, and this increased size compels a higher charge—for a paper copy $1.50 (or $1.65 postpaid); for a bound copy $2.00 (or $2.20 postpaid). The Catalogue can be had of the Publication Agent of Harvard University. The asterisk is so cautiously applied to those alumni whose death cannot certainly be established, that it is refreshing to find a member of the class of 1842 resuscitated in an inserted correction.

In the *New England Historical and Genealogical Register* for July, Judge Richardson discusses the question of the proper title of the presiding Justice of the Supreme Court. He concludes, as between Chief Justice of the United States and Chief Justice of the Supreme Court of the United States, "that both titles are correct, or that neither is wrong. They are synonymous." But Chief Justice Fuller was the first person to be nominated, confirmed, and commissioned as "Chief Justice of the United States." The investigation throws a curious light on Chief Justice Chase's sense of his own importance, as "always a watchful guardian of the dignity and powers of any office which he held." An obituary notice of the late Daniel Ravenel of South Carolina, member of a Huguenot family for six generations in that State, recalls Mr. De Forest's lively war-story, 'Miss Ravenel's Conversion from Secession to Loyalty.'

The annual address of Mr. C. R. Markham before the Royal Geographical Society, which is published in the *Geographical Journal* for July, is mainly devoted to showing the intimate relations between history and geography. Incidentally he suggests the adoption of a scheme of geographical education, England being still behind other countries in teaching this science, and he closes with an urgent appeal for the despatch of an Antarctic expedition, "a necessity from the point of view of terrestrial magnetism alone." There are also in the *Journal* the usual records of the Admiralty and Indian Surveys for the past year, and a report of the interesting addresses at the Franklin commemoration, to which we have already directed attention. Pure science is represented by Dr. H. R. Mill's paper descriptive of his bathymetrical survey of the English lakes, which is illustrated by maps and pictures.

—Mr. Andrew Clark of Lincoln College, who has just abandoned Oxford for the rural quiet of a college living, has uttered his "swan's song" as an antiquary in the form of a volume of "Addenda" to his 'Wood's Life and Times, 1632–1695,' issued by the Oxford Historical Society (New York: Macmillan). It opens with a more complete set than has hitherto seen the light of the documents connected with the suit for libel in which Antony Wood managed to involve himself by his free comments on the conduct of the first Earl of Clarendon; and as this, curiously enough, seems to be the only suit of any importance in the Chancellor's Court for which the papers have been preserved, it has some general interest as indicating the form of procedure in academic tribunals. Next follows a heavy sheaf of "additional notes," taken from the yearly accounts of the Vice-Chancellors and Proctors, up to this time unutilized for historical purposes. And then the greater part of the volume is occupied by a systematic catalogue of Wood's MS. authorities, which it must have cost infinite patience to disentangle from his very imperfect references. The book is a fitting conclusion—we hope not a final conclusion, after all—to labors which have given us not only the three volumes of 'Wood's Life' collected from his diaries, and the new edition in two fat volumes of Wood's 'History of the City of Oxford,' but also the four "Parts" of the University Register for 1571–1622—the only trustworthy authority for Elizabethan Oxford. Mr. Clark deserves a place as an Oxford antiquary—and to him there can scarcely be higher praise—by the side of and on a level with Antony Wood and Brian Twyne.

—Another Oxford book of much the same character is lying upon our table. For many years past every one who has engaged in palæographical work in the Bodleian Library has been in the habit of falling back in any difficulty of deciphering upon the kindly courtesy

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and learning of the "Special Assistant in the MS. Department." Mr. Macray represents a type now almost extinct in Oxford—the scholar who from boyhood to advanced age has worked within academic walls. Speaking of Magdalen College chapel, he tells us it was his "delight as a clerk to take part in its inspiring services, his honor as a chaplain to lead them." A few years ago his college did him the proper honor of election to a fellowship, and he has now undertaken the congenial task of preparing (upon the basis of material gathered by Dr. Bloxam) a register of the members of Magdalen College from its foundation in 1458. The first volume (London: Frowde; New York: Macmillan) begins with the Fellows, and brings the list down to 1520. It is really a collection of biographical notes, gathered chiefly from the college records; and as the list happens to include few men of mark, except Wolsey and Starkey, this part of the work appeals but little to the outside world. It is preceded, however, by an abstract of the proceedings in the Visitations of the college in 1506 and 1520, which gives one an insight into the internal life of a great clerico-academic foundation just before the Reformation. The charges of gross immorality which we here find so freely made seem to have had little or no basis; but we cannot help feeling that even under the shadow of Magdalen's wonderful tower there was a great deal of petty spite and simmering irritation. That this would not be an uncommon case with little societies of celibates, thrown together half-a-dozen times a day, may be guessed by any one who knows anything of human nature; and that it did not cease with the sixteenth century will occur to every reader of Mark Pattison's 'Memoirs.'

—Despite the fine scorn of the Levites of culture for "Greek through English," there is really no reason why those who are compelled to admit with Mr. Spencer that they know nothing of the Greek and Latin classics in the original should reëcho his boast, "and very little in translation." Reading Homer or Plato in Butcher and Lang or Jowett is not the same thing as reading them in the text, but it is far better than not reading them at all—better, perhaps, as some of us are finding courage to say, than reading the original without intelligent enjoyment, and using it only as an exercise ground for grammatical pedantry. But the student of translations is liable to be baffled by allusions and puzzled by turns of phrase which the scholar takes for granted, and for the elucidation of which he has no learned apparatus at hand to consult. A good translation, moreover, necessarily sacrifices something of the meaning of the original to the exigencies of English idiom. In such cases the frigid stream of the commentary may act as a sort of condenser to recollect a portion of the evaporated sense. Mr. Walter Leaf's 'Companion to the Iliad,' published a year or two ago, was designed to meet these needs in the case of students of Homer, and the success of that work has induced Mr. Bernard Bosanquet, favorably known as the author of a 'History of Æsthetics,' to prepare a similar 'Companion to Plato's Republic' (Macmillan). The best judges of such a book would be the readers for whom it is intended, or some teacher who has actually worked through the 'Republic' in translation with a class unacquainted with Greek. The work appears to have been judiciously and conscientiously done; the commentary is free from pedantry and irrelevant metaphysical subtlety, and presents, in the language of the preface, about "the sort of interpretation which a tutor at Oxford or Cambridge would probably lay before his pupils."

—Mr. W. H. Forbes's edition of Thucydides, of which parts i. and ii. have lately been issued by the Clarendon Press (Macmillan), will furnish, within certain limits, a very complete and satisfactory apparatus for the study of the great historian in the original. It is meant for the use of "readers in the universities and the upper forms of schools"; but it promises to turn out a highly serviceable and convenient edition for the library of any gentleman and scholar who is more interested in the interpretation and illustration of the author than in questions of textual criticism. Mr. Forbes does not pretend to offer a new text, adopting Bekker's with few changes; but in all questions as to the meaning of his author, the style and construction, the antiquities, topography, and history, he has availed himself with judgment and thoroughness of the latest and most valuable sources of information. For example, the discussions of the topography of Platæa and of the fortifications of the Peiræus are based upon personal inquiries and the reports of the most recent explorations by the British and American schools. Notwithstanding the praiseworthy endeavor to sift and condense as much as possible, the scale of the illustrations in these earlier parts is certainly a generous one: the notes and apparatus to book i. occupy 169 pages, the introductory essays, 132. These latter treat, in a sober and judicial spirit, of the life and mind of Thucydides, his trustworthiness as an historian, and the characteristics of Greek prose literature previous to and contemporary with his era. The last of these contains specimens of the early chroniclers, as well as of Gorgias, Hippocrates, and Democritus, which reveal to a certain extent the contrast and resemblances between Thucydides and the writers of his own epoch. Mr. Forbes does not bring out the strong probability that the contortions of Thucydides's periods must sometimes be referred to a perverted rhetorical taste deliberately and painfully piling up oddities of expression. If Dionysius were not our witness for this, we might negatively infer as much from such transparent narrative as the episode on Pausanias and Themistocles "where the lion smiled." The excellent maps that accompany this volume complete the usefulness of an edition which offers more than its modest pretensions, and which is worthy of a collaborator and pupil of the late Master of Balliol.

—The stately volume of nearly 750 pages in largest octavo, 'Le Centenaire de l'École Normale' (Paris: Hachette), has reached us. M. Paul Dupuy's 'L'École Normale de l'An III.' (recently mentioned in these Notes) and 'Précis Historique' cover one-third of the whole work. M. Georges Perrot, the present director of the School, furnishes an introductory chapter of forty-five pages. The administrations of the seven former directors, from Guigniaut to Fustel de Coulanges, are commemorated in brief essays by Jules Simon (Guigniaut), E. Vacherot (V. Cousin), Th. Froment (Nisard), and others, about eighty pages in all. Nearly twice as much space is devoted to famous teachers, Michelet, Caro, Riemann, Pasteur, etc., etc.—delightful reading, these sketches by former pupils or associates, evincing warm sympathy as well as keen appreciation. Excepting the same author's 'Les Maîtres de l'Histoire' (Paris, 1894), we know of nothing heretofore published on Michelet that gives such a true and complete picture of the man and scholar as Gabriel Monod's monograph of twenty pages, fascinating as a novel, interspersed with specimens of notes from the lectures, or rather "causeries géniales," of that remarkable teacher "qui inspirait à ses élèves la passion d'un amant pour sa maîtresse." As might be expected, the sciences are given their full share in this memorial volume; there are articles on "The Laboratory of M. Pasteur," by M. E. Duclaux; on "The Teaching of Mathematics at the School," by M. Jules Tannery; on "The Scientific Annals of the School," by M. D. Gernez, etc. Among the *Variétés* (200 pp.), contributed by a score of eminent graduates, Pasteur's few notes on his humble origin and early life in Paris are charming by reason of their unaffected modesty. Francisque Vial's "L'École en 1893" and Jules Lemaître's "L'Esprit Normalien" may be recommended as initiatory reading to those not already deeply interested in the institution which Nisard, in conversation with the Empress Eugénie, once defined as "l'école de précision de l'esprit français." Lemaître, in his usual bright way, denies almost totally the existence of a peculiar Normal spirit, and effectually combats Zola's brutal characterization of the graduates of the school as "pions! tous des pions! rien que des pions!" The book is of the highest interest, and replete with suggestions especially to all in any way connected with higher education. The illustrations, some thirty in number, mostly plate pictures, are all of a high grade; the delicate etchings of Nisard and Michelet and the fine photogravures of V. Cousin and E. Bersot being especially striking and attractive.

EDWARD A. FREEMAN.

The Life and Letters of Edward A. Freeman. By W. R. W. Stephens, Dean of Winchester. 2 vols. Macmillan & Co. 1895.

Dean Stephens has performed his task in a workmanlike fashion, and Freeman was a considerable figure in the intellectual and political history of the last half-century; yet we put down the two volumes of the 'Life and Letters'—*Letters and Life* they should rather be named, since the letters form their larger and more interesting half—with a certain unreasonable disappointment. Recent biographies have accustomed us to expect, in works of that kind, some revelation of men's private lives—of those feelings, too sacred or too petty, which most of them in their lifetime have instinctively withheld from exhibition to the world. Whether it be the wise judgment of Mr. Freeman's family, or the good taste of Mr. Stephens, or a singular unity in Mr. Freeman's public and private life, or all three, to which it is owing, it is certainly the case that these volumes reveal no privacies and tell us scarcely anything of their hero as a son, a husband, or a father. And we are bound to acknowledge that we have no right to look for more. Interest is a good thing, but it may be purchased at too high a cost.

Then, again, Mr. Freeman's life was what people call "uneventful." He failed in his efforts to enter Parliament: a welcome and stalwart ally in more than one public movement—as in the agitation occasioned by the Bulgarian atrocities—he was not exactly a leader in any: his professorship he obtained only when he was too old and too set in character and opinions greatly to influence academic thought. Even the promise of the preface, that the reader will find herein "a re-

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cord of the growth of his opinions," is hardly realized. Some opinions, it is true, he came to hold a trifle more loosely, as the years went on, and he certainly became aware of the existence of fields of thought outside his own and yet bordering upon them; but in the main he arrived at his opinions in early life, and pretty quickly, and held to them to the end.

In these volumes, then, we have the Freeman of the printed books which had already come from his pen. He is here looking around for his materials, rather than presenting results; he is indulging freely in playful exaggeration; he is giving never-ceasing expression to the affection he felt for some of his fellow-workers, like "Johnny" Green, and the respect in which he held others; still, it is everywhere the Freeman (though with his coat off, so to speak) that we knew already. The "unity of history," the "Eternal City," the "unspeakable Turk," the never-to-be-allowed Austrian "Empire," Earl Godwin and Harold and the battle of "Senlac," the *Landesgemeinden*, and primitive Aryan institutions—they are all here—only in a briefer and usually a more jocular form; for the letters are very commonly articles in brief. And so, though these volumes may, perhaps, soften some hearts that have been hard to him, by making them realize how intensely conscientious he was and how desperately hard he worked, they are likely to leave unaffected the attitude the world is inclined to take towards his work as a scholar.

This is not the place, and indeed it were much too early, to attempt to estimate Freeman's career as a whole, to add to the many essays thereat by Mr. Bryce and others which appeared at the time of his death. But it may be worth while to take this opportunity to set down some of the causes which tended, especially in his earlier years, to secure public attention for his work, and some of those, especially in his later years, that diminished that attention; and to seek our illustrations from these new letters rather than from the books already in our possession. Of course the main reasons why Freeman has deservedly won a considerable reputation are that he possessed learning and talent and style; while the reasons why he will doubtless not be reckoned in the future among the great historians are, that he was devoid of genius, and that his style was not of the first order. But there is a harmony or want of harmony between a scholar's work and the *Zeitgeist*, which, to no slight degree, adds to or detracts from the applause of contemporaries. Taken at the flood, the tide leads on to fortune in the world of ideas as well as the world of affairs.

Freeman began his serious study of history in 1848; the last volume of the work which has done most to give him fame, the 'Norman Conquest,' appeared in 1876. This was the period during which "the movement of nationality" reached its high-water mark and changed the face of Europe; and Freeman was both touched by, and gave expression to, the enthusiasm of the time. A fervid belief in the rights of nationalities to govern themselves gave purpose to much of his writing. With Liberals all over the world the principle had won its most glorious recognition in the resurrection of Italy; Freeman insisted upon applying it to the less evidently attractive cases of Greece and Servia, and supported the bare assertion by a profusion of historical reminiscences. Nothing could more delight those who were inclined to shout for freedom, nothing more irritate "practical" politicians. Unfortunately, however, for Freeman's hold upon men of a later generation, the problem of nationality where it now presents itself is hardly so simple as it used to be. Nationalities are so inconveniently mixed! And in such cases even Freeman was inclined to give it up as a bad job. As he writes to Prof. Ihne in 1880, when working at his 'Historical Geography': "The Czechs are a nuisance. I think I could draw a map as I should like to see things, but for them" (ii., 209).

Freeman's nationalist enthusiasm was both deepened and banked-in by the intellectual influences that just then no English historical scholar could escape. It was a time when almost the only solid work in the field of history was being done by German investigators. It is not so now: Freeman wrote very justly in 1891 that "the French of Paris have been lately doing work much better than they had ever done for some ages." He hits the point of time, if not of cause, when he jokingly adds: "I always fancy that in the war the Germans knocked some of their *Geist* into the Frenchmen's heads, and so lost some of their own" (ii., 437). And he had long been alive to one of the weaknesses of the German professorial historian: "Don't be angry if I say," he writes to Prof. Ihne, "that so many of your German scholars write as if history was a matter of theory, as if they never saw any of it going" (ii., 262). Nevertheless, he could not escape from the wave of Teutonist enthusiasm; and, as every one knows, it reached its height in his treatment of Old English history. Even a Welshman would smile at his raptures at Anderida. Referring to the oft-cited entry in the English chronicle under the year 491, he writes to Prof. W. Boyd Dawkins in 1868: "At Anderida to-day I well-nigh forgot William, and thought mainly of Ælla and Cissa, and *that jolly smiting of Brets*, leaving not one remaining" (i., 415). With so incorrigible a boy we cannot be cross; but it was hardly a judicial frame of mind.

His Teutonism happened to fit in well with another tendency of public thought. The period was one in which parliamentary government was making headway in western Europe generally, and in which parliamentary reform was seldom out of the public mind in England. Now, Freeman was to all intents and purposes a good Liberal, but he gave much more to the Liberal cause than his personal adhesion. He satisfied that deep-rooted craving of the English mind for precedent—for some assurance that the claims of reformers are only for the restoration of ancient rights. "We have made changes from time to time," he wrote in 1872 in his 'English Constitution'; "but they have been changes which have been at once conservative and progressive. . . . They have been the application of ancient principles to new circumstances; they have been the careful repairs of an old building." This may or may not be true; it was undoubtedly comforting. We will not quote again the well-known *Landesgemeinde* passage; but there is a reference to it here that sounds a little pathetically now. "To stand," he writes, "with the clear heaven above and the snowy mountains on either side, and see the descendants of the men of Sempach and Morgarten discharge the immemorial rights of Teutonic freemen, is a sight which may well make us doubt whether we are in the common world or in some historical paradise of our own imagination" (i., 296). Unluckily, the recent investigation of the sources seems to show that the popular assembly of Uri has grown out of, and cannot be traced earlier than, the manorial courts of the middle ages. As an example of "immemorial democracy" it is only too likely to be relegated to the "paradise of imagination."

To large learning and a vigorous style, then, add enthusiasm for nationality and for "immemorial" democracy, and Freeman's earlier reputation is in large measure explained. In noticing the more recent currents of thought that have dealt hardly, too hardly, with that reputation, we shall be more brief.

By the two great intellectual movements, conveniently indicated by the terms Evolution and Socialism, that have in these latter days, for good or for ill, shaped and colored men's thoughts, Freeman was entirely untouched. Take the latter first. We now concern ourselves far more than we ever did before with the economic condition of the masses of the people, and this necessarily reflects itself in historical literature. Freeman used to quote with amusement the remark of Green, "Freeman, you are neither religious, literary, nor social"—meaning that he gave little space in his writings to the history of religion, of literature, or of society; but he hardly realized how enormously this limitation of range lessened his interest for men at large. Freeman always maintained (i., 108), following his master Arnold, that "history was the biography of a political society," and, putting external relations and wars on one side, that it was "primarily concerned with forms of government, institutions, and laws." "History is past politics." This was a view natural enough and interesting enough in Arnold's time, when all the world was bent on constitution-making, but it has to be very liberally interpreted indeed to make it equally interesting now. An easy illustration may make this clear. Freeman maintained as a young man—and seems to have held much the same view to the end—that the story of ancient Greece was of "incomparable" value because its "institutions developed and decayed" with "astonishing rapidity." "Thus the history of a few generations became an epitome of the history of political society, and was *a sufficient school for instruction* in all the principles of an historical philosophy" (i., 122). But when once the fact of ancient slavery is driven well into our heads, this incomparable value of Greek history insensibly disappears. With almost all the manual labor of society done by slaves, the freest Greek democracy was a narrow oligarchy. With the manual laborers *within* the citizen body, as to-day, the problem of government is fundamentally changed.

And then as to Evolution. It is a word we are perhaps getting a little tired of; but whether we use that word or not, there can be little doubt that the thought of slow but never-ceasing change, of the appearance of new conditions out of the bosom of the old, a thought set before us in different forms by Hegel, Darwin, and Comte, is dominating the most typical historical work of the day. But Freeman was contentedly ignorant alike of philosophy and of biology, and was never possessed by the idea of development. And this it is which, added to the limitation of his view to "politics," makes his application of the idea of the "unity of history" seem sometimes so mechanical. One large fragment of the drama of history he saw clearly enough, in some of its aspects—the rise and long-abiding influence of the Roman Empire. But, for the rest, the continuity of history was very apt to be with him only geographical. Such and such things had happened centuries ago in such a place, and accordingly—so the argument might seem to run—we ought to regard with such and such views events happening there now. "The

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enslavement of Greece," says his biographer, "by the alien and infidel Turk was to him the most melancholy and distressing event in all history" (i., 107). How it came about that Greece was enslaved, he made no serious attempt to answer. History to him was full of the irrational or the unrational; and to a generation that sees, or thinks it sees, more and more meaning in the world outside man, his utterances concerning mankind could not but be unsatisfying.

And yet we would not leave the matter thus. Freeman was moved too greatly by the intellectual fashions of his early manhood, he was moved too little by the intellectual fashions of the present day, to obtain many eager readers just now. He wrote so very much that his style inevitably suffered—Mr. Stephens's vindication of him from the charge of "diffuseness" rests on an odd confusion between diffuseness and minuteness (ii., 478)—and he has probably left nothing that will live as literature. He produced, however, a vast amount of solid work; and a future generation, not quite so *blasé* as our own and not quite so familiar with his catch-words, will find that it can hardly take up a bit of it anywhere without being instructed and stimulated. And, after all, his everlasting insistence on the great external facts of the history of the western world erred chiefly in going no further. To have a firm grasp upon them is, indeed, the beginning of wisdom; and if some of us have grumbled in the past because he kept us at the "vile rudiments," we cannot help seeing that only too many people nowadays are ready to skip the necessary preliminaries. We are inclined to say that, if we had our way, we would set every student who was about to take "a course in Sociology," through a pretty stiff examination in Freeman's 'General Sketch of European History.'

CLASSICAL ANTI-SEMITISM.

Fontes Rerum Judaicarum. I. Textes d'auteurs Grecs et Romains relatifs au Judaïsme, réunis, traduits et annotés par Théodore Reinach. Paris: Leroux. 1895.

In the history of prejudices, not one, perhaps, will be found to be wider spread and stronger than the prejudice against the Jews. We meet with it in the early and the recent literature of every modern nation, we look back upon it in the daily life of the past, and we see it still surviving even in this liberal country and in these free-thinking days. There is an explanation of it ready for every man who goes no deeper than the surface—an explanation "much received by Christians" (as old Sir Thomas Browne said when exploding that "vulgar error" about the unsavoriness of the whole nation)—"that it is the badg or brand of a Generation that Crucified their Salvator." But when one searches further, one finds that this explanation no more explains the origin of the prejudice against the Jews in general than it accounts for the said "error." In fact, "it is a conceit without all warrant, and an easie way to take off dispute in what point of obscurity soever." The truth is, that the prejudice began long before Christianity was heard of, and that anti-Semitism is to a great extent an inheritance twenty-two centuries old.

Such, at least, is the conclusion to which M. Théodore Reinach comes after a study of all the passages in the Greek and Latin pagan writers in whom allusion is made to the Jews. He has gathered over two hundred extracts from more than a hundred authors, and this without including legal texts or inscriptions, all of which he reserves for other volumes. Each extract is printed in full, and in a parallel column we have a French translation, while brief but excellent foot-notes complete the page. Such a collection is valuable from two very different points of view. In the first place, as M. Reinach remarks, ancient Jewish history, as written by the Jews themselves, stops with Nehemiah. It proceeds again, in an intermittent fashion, with the books of the Maccabees, the 'Embassy' of Philo, and the 'Wars of the Jews' by Josephus. For the rest of the four centuries, from Alexander to the great uprising against Rome, Josephus in his 'Antiquities of the Jews' was for the most part a mere transcriber from pagan authors of general histories or of monographs. After the death of Josephus, and down into the fifth century, the investigator of Jewish history must have recourse to the pagans or to the Christian chroniclers who utilized them. The actual remains, therefore, of the pagan writers, sought out from all sides and brought together in this book, form the best, because they are the earliest original, sources of study for this period of Jewish political history.

But it is to the other point of view that M. Reinach in his notes and introduction chiefly turns. The main interest in his book lies not so much in any new discovery which his collection makes possible in the field of political history, as in the opportunity which it gives us to watch the variations in Greek and Roman and Greco-Roman opinion about the Jews themselves. We can here trace that opinion step by step for six centuries, and see how attraction changed to repulsion, and how repulsion developed into an antipathy which found expression in many of the same terms that are familiar in Europe to-day. 'Telle phrase méprisante de Tacite, telle accusation de Posidonius ou de Molon, trouve encore aujourd'hui son écho dans la polémique courante; Apion ressuscité écrit de gros pamphlets et de petits journaux, et le préjugé, mis en circulation il y a deux mille ans, suggère encore des lois d'exception dans tel pays et fait des victimes dans tel autre."

Though the Greeks of the Attic age must have known something of the Jews, as we can see from one or two allusions in Herodotus, yet they have left us nothing about them in their works. In Greek, as we know Greek, the Jews begin to attract important notice in the writings of the philosophers of the Alexandrine age. At first, no hostility was felt towards them. Nearly all the philosophers were free-thinkers, led by their philosophic reflection to a sort of vague monotheism which tended to make them respect a race that, merely by the effect of religious evolution, had arrived at a conception of divinity so elevated and so like that of Hellenic philosophy. "La simplicité et la pureté morale des croyances des Juifs, l'austère grandeur de leur culte spiritualiste, leur étude constante et passionnée de la Loi, qui, à un examen superficiel, se confondait avec la spéculation métaphysique, tout cela excita d'abord au plus haut degré la curiosité, l'admiration des philosophes grecs." Theophrastus calls the Jews a race of philosophers; Clearchus traced them back to the gymnosophists of India; later writers said that Pythagoras and other Greek philosophers had borrowed much from them; Strabo eulogizes Moses and his earliest successors; Varro compared their horror of graven images to the Roman worship in its early and purer days. Even Tacitus, in the midst of his passionate invective against Judaism, admits: "Judaei mente solum unumque numen intellegunt . . . summum illud et aeternum neque imitabile neque interiturum." The curious inquiries of the philosophers into the particulars of the Hebrew religion, its sacrifices and its sabbaths and its taboos, prove that the Greeks, always hospitable to foreign divinities, felt a longing that this new god also should be added to their pantheon. Under the early Roman Empire, when, in the abandonment of the old faith, all sorts of superstitions were eagerly adopted, there was evidently a flood of converts at least to the outward observances of Judaism; and the allusions of Horace, Tibullus, Ovid, Persius, Seneca, and Juvenal, sarcastic and sneering as they are, would show, even without the persecutions under Domitian, how widely the Jewish religious movement had spread in Rome.

But, on the other hand, there was that in the character and institutions of the Jews which repelled the pagan world as strongly as the broad principles of their religion won them respect and esteem. The charge of heathendom against Judaism was laid in two counts, which M. Reinach calls *Religious Exclusiveness* and *Social Exclusiveness*. For the first, the very fact that the Greeks and Romans were so hospitable themselves to foreign divinities made it well-nigh impossible for them to see how any nation could be so presuming as to believe that it, and it alone, worshipped the one true God. That a nation should have its peculiar national god, preferred to all others, they could easily understand, for such they had themselves. But to deny absolutely the existence of other divinities; to refuse to bow down in the House of Rimmon, whether before the statue of an Olympian or of an apotheosized Roman Emperor; to throw down the images of the gods of the State or city, thus refusing to let Greeks and Romans enjoy the worship of their own divinities while forbidding them even to enter the temple of the Most High—that any nation should venture upon such a policy passed the comprehension of Greek and Roman alike. Even the philosophers revolted at the pretension that their own highest conceptions were but the successors of a revelation given centuries before and exclusively to the little tribe in Palestine. As a result, wounded vanity joined outraged patriotism and loyalty to pour upon the self-devoted heads of the *gens contumelia numinum insignis* every sort of insult that mankind knows for those who dissent from established religions; and if the Jews were called atheists and worshippers of false gods in one breath, it only shows the blind rage into which their accusers had fallen. Moses is now an Egyptian priest, now even a woman. The god of the Jews was the sky, the clouds; again he was Sabazius or Bacchus. The Jews never, their slanderers said, had a graven image; they said also that their chief idol was a golden ass in the Holy of Holies. The customs of the Hebrew religion, among which the pagans knew best circumcision, the observance of the Sabbath, and the taboo of pork, became the subject of a hundred jokes. Sometimes wholly gratuitous and imaginary rites were attributed to them. Such, for instance, was ass-worship. Here the pagans, as M. Reinach seems not to know, were on pretty ticklish ground; for the Jews might have pointed to the sacrifice of the ass to the winds in Tarentum, to Apollo of the Hyperboreans; or, coming closer home, to the prescription of such a victim in more than one amphictyonic decree of Delphi. But the most outrageous charge of all was that of the septennial sacrifice of a Greek, kept and fattened up for the purpose, at the altar of the Jewish God—a charge

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well known in its mediæval form to students of the "murder ritual."

As for "social exclusiveness," the Greeks, who applied the term βάρβαροι to every nation, however civilized, that was not Hellenic, were the last people in the world that could with consistency object to the Jew's struggle to maintain his individuality. For when Hellenists preached social unity, they meant unity which should conform to an Hellenic pattern. There was very little of their own which they were ready to give up for the sake of universal agreement. The Jews, of course, had the same ambition that their ways should become the ways of all the world; but, as they stood in the merest minority against the propaganda of Hellenism, they were obliged to insist the more strongly upon uniformity among themselves with their own institutions and to surround themselves the more closely with jealous barriers, if they were not to be utterly overwhelmed and their individuality effaced by the rising tide. As Haman said to Ahasuerus: "There is a certain people scattered abroad and dispersed among thy people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the King's laws; therefore it is not for the King's profit to suffer them." "The Jews," said Philostratus, "set themselves apart not only from the Romans, but from all mankind. Their manner of life is unsocial—they will meet us neither at the table nor in libations, nor prayers, nor sacrifices. In fact, Susa, Bactria, and even the dwellers in Ind are nearer to us than they."

Here was a kind of exclusiveness which pagan antiquity found it harder, perhaps, to understand and to forgive than even the refusal to commune in religion. The social life of the Greeks and Romans was, paradoxical as it may seem, mainly a public life, and it was lived in the open air. Festivals, banquets, games, theatres, state gatherings of every sort, were essentials of it. From all such the Jew held himself aloof; and as for private functions, he would neither eat nor sleep under a pagan's roof, nor receive a pagan into his own dwelling; his daughters might not marry with the leaders of the social world. This systematic exclusiveness, which would have been abhorrent to the ancients even in a nation of conquerors, was all the more hateful because it was displayed by a mere handful of men coming from a corner of the earth that had never had any political importance whatsoever. But there was another thought that rankled in the heart of the Greek *bourgeois*, and that made him hate the Jews bitterly enough to satisfy the most orthodox Christian merchant. There was one department of life in which Jews came out of their shells, as it were, and mingled with other men. This was commerce, and herein they actually had the impudence to be the rivals of the Greeks themselves! Commercial privileges were granted them everywhere, by Macedonian kings and Roman emperors; they received the Roman citizenship at Rome and became Greek citizens at Antioch, Ephesus, and Alexandria. It was in this last city, which had become the Greek mart of the East, that the first important Jewish colony grew up; it was here that Greek rancor against the Jews found its most savage and unjust expression; here are to be discovered the germs of almost all the slanderous accusations which the Jewish race has had to bear. Libels of every sort, slanders of every variety, on individuals, on the whole race, its institutes, its manners and customs, its physique, and its morals, *quidquid Græcia mendax audet in historia*—all these found here skilful inventors and eager retailers. The spot could not have been better chosen for the purpose. Alexandria was in Egypt, and the Egyptians, easily fraternizing with the Greeks, had nothing but hate for the Jewish despiser of their superstitions, who boasted of a time when his ancestors under Moses had gone out of Egypt with a mighty hand.

And the first systematic attack of Greek literature against the Jews was the work of Manetho, an Egyptian priest who had accepted Hellenic civilization. It is true that in Hecatæus we find the earliest of the Egyptian versions of the Exodus, but it is also the most impartial of them all. The story that they were expelled from Egypt for leprosy is not to be found in Hecatæus (on the contrary, the Egyptians themselves are sufferers from pestilence and the Jews are expelled as unbelievers in the Egyptian gods), and he has no bitterness against the Jews, but only praise for their lawgiver and their institutions, save for their ξενηλασία and μισοξενία. This earlier version seems to have been set aside purposely and never really lost, for we find it cropping out in Trogus Pompeius in the Augustan age. But with Manetho, in the third century B. C., begins the long list of professional detractors, taking up and amplifying the tale until it grows savage enough to satisfy the veriest Jew-baiter that ever lived. The whole race of the Jews was leprous and mangy; the very word sabbath meant ulcer; the Jews were dirty, of a foul savor, stupid, over-clever, brutish, never producing a man of intelligence nor a useful invention; their civilization was of the lowest order, or it was high but recent and borrowed; they were servile and always in revolution, obstinate and yielding, cowardly and rash even to enthusiasm; they were pirates, wreckers, avaricious hoarders of gold (see Cicero for Flaccus, where it looks as if there was a "Jewish vote" in Rome which had to be dealt with gingerly), fakirs, beggars, magicians, fortune-tellers. In fact, they were an accursed race, the scum and dregs of the nations.

Such a wholesale onslaught and such contradictory accusations were probably never made against any other people. We have attempted little in this notice save to sum up the conclusions and the inferences which M. Reinach draws from his study of the extracts. He has a thesis to defend, of course, the honor of Israel, and so far forth one must be on his guard. But the cool observer cannot but grant that under all this excessive virulence of invective and insolent disregard for rejoinders (not wanting), there lay an individual and national jealousy and a wilful misunderstanding, fostered for selfish ends. It was time that some scholar like M. Reinach should put together the evidence upon which the prejudice of the ancients rested, and, having in a few brief words indicated its flimsy, contradictory nature, should vindicate thus the fame of the Jews in pagan times. We shall look with interest for the promised volumes which are to contain the inscriptional and legal texts which bear upon this topic.

A Vagabond in Spain. By C. Bogue Luffmann. Scribners. Pp. 360.

THE author of this book accomplished the feat of walking across Spain, a distance of 1,500 miles, in 145 days, crossing, on his way from Biarritz to Malaga, as many as ten mountain barriers. He started in midsummer, and consequently had to suffer a great deal from the scorching noonday sun, while in the elevated regions the nights were often uncomfortably cold. He carried a bundle weighing twenty pounds, and once walked thirty-five miles in a day. He went deliberately as a tramp, begging his food and lodging wherever he could, except in the large cities, where he played the gentleman for a while. He had a special pass which, in case of difficulty, always insured attention from the alcalde of the place he happened to be in, but he did not like to make use of it, as it betrayed the fact that he was not a vagabond, and, by making a newspaper hero of him in some places, frustrated his intention of being a genuine tramp for the time being. His object was to come into close contact with the people, as one of them, and it appears that he was also making agricultural studies, of which, however, few details are given in this volume.

Nine persons in ten—such is the force of tradition—will, on hearing of such a trip, think first of all of the risk involved. Mr. Luffmann was, indeed, duly impressed, at the French border-town of Biarritz, with the idea that every other Spaniard he should meet on the road would prove to be a villain or a cut-throat. He did see many of the stone mounds, surmounted by a cross, which it is customary to erect at spots where a murder has been committed; and once, near the end of his trip, he had an adventure in a roadside inn near a river, which cost him a sleepless night of suspicion; but, apart from this, he tramped for nearly five months "alone and unarmed, without a single interruption or insult." He declares that the Spanish blade is a bogey, adding:

"It is a big pocket-knife, nothing more. Rest assured, the Spaniard dreads the knife more than we do! I have lived with my fellow-countrymen on more than one continent, and I am ready to maintain that the Spaniard fears strife and is far slower to enter into it than the average Englishman. True, the blade is his weapon of defence as much to-day as ever it was, but he is not led to take action without cause, and the best of all proofs of his harmlessness is the extreme orderliness of every Spanish crowd."

A tramp is not treated with much ceremony, even in Spain, where begging is not considered disgraceful. The lodgings Mr. Luffmann had to put up with, night after night, tested his endurance and courage more than anything else. He admits that his nose soon became an "insentient excrescence," but the filth and parasites were sometimes unendurable, and once he fled from an infested den to a hole by the roadside, although he had been warned that there were wolves in the neighboring hills. Once he slept among mules, expecting every moment to be stamped on; pigs were his roommates at other times; in some places the alcalde sent him to the hospital; once in a while a soaking wet floor was his mattress; and at Toledo he fell asleep on his bundle at the city gate and lay there till morning. Such trifles do not disturb a born traveller like Mr. Luffmann, and he found consolation in the fact that the midsummer nights were always cool and balmy.

His gastronomic experiences were even more varied than his lodgings. But inasmuch as "the greatest thing in the world" is, in his opinion, "a tramp's appetite," he did not suffer as much as might have been expected. Indeed, he, an Englishman, admits that a midday meal such as he had at Zaragoza—half a dozen courses, hot and cold by turns—though an odd mixture, "results in far less indigestion than the heavy, lumpy dishes of England." The bread he always found hard, heavy, and vil-

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lanous, but in soup it is as delicious as the finest biscuit. One of the oddest dishes he tasted was a couple of eggs whipped up with tomatoes, vinegar, and oil, all fried together, which, he declares, was "not bad." At Calatayud he bought a meal for himself in the shops; it included cooked fish, bread, cucumbers, a pear, chocolate, and white wine—all for nine cents. He saw schoolboys eating raw potatoes with brown bread and tomatoes for lunch, and beggars greedily devouring decayed fruit thrown out of the stalls. One of his meals consisted of the fried spines of beet-leaves, served in the pan on a small stool, "the only dining-table known to the Spanish peasantry." His English ideas as to table manners were frequently shocked, especially by the Oriental custom, still widely prevalent, of fishing a choice morsel from the plate with the fingers and putting it into your neighbor's mouth, as a special compliment and mark of attention.

As regards the natural attractions of Spain for a traveller, our author's statements are somewhat inconsistent. Thus, on page 212 he tells us that "Spain, as a whole, is ungenerous, ugly, churlish, brutalizing; and he who sees it in its fulness, remembers few natural glories"; yet in the preface he remarks that "the road across Spain is long to him who takes it on foot, but it repays the toil. It reveals wonders in nature and in art which will with difficulty be rivalled elsewhere." Probably the explanation of this inconsistency lies in the fact that the first of these opinions was written before he had seen Andalusia, the second after. All Spaniards swear by Andalusia; not only is it scenically the most interesting part of their country, but Mr. Luffmann found that south of Madrid cleanliness becomes more general, the home instinct keener; and the farther he journeyed south the more apparent this became to him. Yet, all in all, he holds that Spain is far from being "the most magnificent country in the world." Of her seventeen millions two-thirds are shamefully underfed, and fuel is so scarce that few can afford to keep comfortably warm in winter. Coal and water are as scarce as timber. But he admits that, great as are the natural disadvantages of Spain, much more could be done for the comfort of the inhabitants if they would cease to consider labor degrading and imitate the Moors, under whom Spain was a fertile garden. Some amusing illustrations are given of the laziness and unpracticalness of the laboring men—on page 100 the case of a contractor who first swore at his men for being so late and then treated them to cigarettes all round; on page 116 the case of some masons who carried an enormous stone up a ladder forty feet high and then squared it down to the weight of a few pounds, throwing over the chips. Yet when one reads (p. 54) of a man receiving only $1 for a week's hard labor, one hardly wonders at such lack of energy and common sense.

Mr. Luffmann is not a literary artist in the higher sense of the word: he does not arrange his facts with a view to perspective and light and shade; but he jots down his observations in such a straightforward, epistolary manner that one often gets a vivid impression of what he attempts to describe. Though not of the æsthetic persuasion, he has an eye for female beauty, and notes its occurrence with satisfaction, its absence with sorrow. The finest women he saw were in Zaragoza, Madrid, and Andujar; of the cigar-girls in Seville, he says that "a plainer or more unkempt lot it would be hard to find." On the way to Granada he found many women dressed in male attire. They were not specimens of the "New Woman," but simply olive-pickers, who chose that garb to facilitate the climbing of trees. At Andujar, however, Mr. Luffmann found evidence of modernity in the fact that prizes were awarded by fair women to knights contending, not on steeds, but on bicycles.

Papers and Addresses. By Lord Brassey, K.C.B., D.C.L.: Imperial Federation and Colonization, from 1880 to 1894. Arranged and edited by Arthur H. Loring and R. J. Beadon, A.M. Longmans, Green & Co. 1895. 8vo, pp. x, 322.

It may be taken as evidence to indicate that the Imperial Federation movement is still alive, notwithstanding the dissolution of the League, that men are anxious to put on record for the benefit of posterity some account of the services which they have rendered to the good cause. Mr. F. P. de Labilliere's 'Federal Britain,' which was published last summer, and this book of Lord Brassey's seem both of them to have this as the main reason for their existence, though incidentally they record something of the history of the movement. The claim advanced for Lord Brassey's share in Imperial Federation before the organization of the League is far more shadowy than that which Mr. Labilliere makes for himself. His one recorded effort, a speech in 1880 before the Bradford Chamber of Commerce on "Our Colonial Empire," is really a speech on Imperial Defence, and not on Imperial Federation, though the editors indicate very well the spirit of the book by saying of it that "neither Lord Brassey himself nor others who have been taking part in the same movement ever since, have added very much to the knowledge of facts or recognition of principles to be seen in this paper." But in the case of neither book is the justice of the claim of as much importance as the fact that the claim is made.

For the early history of the movement, before 1884, the date of the formation of the League, the book is of no value. It is incomplete and inaccurate. It says, for example, that Mr. Edward Jenkins's article in the *Contemporary* of January, 1871, had "the actual title of 'Imperial Federation.'" It does, however, give much of the history since that date, and it performs the still more important service of bringing together in easily accessible form a considerable amount of the most valuable documentary material of history. Besides Lord Brassey's speeches, there are those of other leaders of the League, like the Earl of Rosebery, and, most important of all, perhaps, we have in full Lord Salisbury's answer to the deputation to request the calling of a second colonial conference, in which he suggested that the League ought to formulate a plan of federation, and the actual plan proposed by the committee which the League appointed in consequence of this suggestion.

It is surprising that the experience of the American colonies in striving for union, say from 1750 to 1789, has not been more carefully studied by those interested in advancing the cause of Imperial Federation. In spite of the difference of time, the American conditions were in many ways similar to those now existing in the British Empire, especially in the matter of difficulties to be overcome, and the history of that period has many suggestions to make to the leaders of the later movement. For example, the most serious specific criticism to be made upon the plan of federation proposed by the committee of the League is in regard to its method of raising revenue. This is by requisitions upon the States—exactly the plan adopted in the American Articles of Confederation, and the failure of that plan should not be forgotten. There is no reason to suppose that it would work any better now in the British Empire; indeed, if we may judge by what seems to be the disposition in the colonies in this matter, we can hardly doubt that it would lead to the same failure. This is not the place, however, to criticise the plan itself, and Lord Brassey has conferred a favor upon students of the movement by republishing these documents and his own speeches.

The Golden Pomp: A Procession of English Lyrics, from Surrey to Shirley. Arranged by A. T. Quiller Couch. London: Methuen; Philadelphia: Lippincott.

From Herrick's splendid line, "The golden pomp is come," an echo of Ovid's *aurea pompa venit*, Mr. Quiller Couch has taken a title for an attractive volume. He has confined his selections to short lyrics, somewhat arbitrarily excluding the ode. This exclusion appears to have come rather from a wish to avoid long poems than from any theoretical scruples regarding the essential nature of a lyric or the "sustained and progressive" treatment which, according to the preface, distinguishes the ode and the ballad. In a few instances the editor has presented as a lyric a passage torn from its context in a longer poem. We do not quite like this, nor does Mr. Couch himself feel quite easy in his mind about it; at least, he always apologizes or deprecates. The arrangement of the book is ingenious. From spring and youth at the beginning to winter and death at the end, the object has been to conduct, as it were, a continuous procession of the year and the life of man. Pretty and fanciful as this arrangement is, and ingeniously as it has been carried out, the idea was hardly felicitous. The natural order of time would be less confusing, and would have afforded greater variety as one passed on from page to page. Besides, if pretty fancies were to determine the succession, this variety might be held to relate itself more closely than Mr. Couch's regular procession to the real *pompa* of man's existence, as well as to the shifting year. "Now it shineth, now it raineth fast."

Though Mr. Couch's aim, as he tells us in his preface, "was not to instruct, but only to amuse," still he has written a considerable number of notes, and these, we presume, are meant to be instructive. We should like to praise the editor's scholarship as unreservedly as we can commend his taste, but the truth must be told. Though most of the notes are good enough, and some are excellent, some of them are mere blunder. How could Mr. Couch define "the clear in highest sphere" to which Lodge likens Rosalind's hair, as "the extreme, surrounding crystalline ether of the old cosmography"? Even if he knew nothing of the matter, poetic feeling should have kept him from this dreadful slip. Again, what shall we say to "imberbis Apollo" as a gloss on "the god unshorn"? Mere carelessness, of course. (*Sic tibi sint intonsi, Phoebe, capilli.*) A perverse comment is that on Wyatt's request to his lady to have done with her nonsense, or, as the poet puts it, to "leave her bourdes" (p. 146). Mr. Couch prints *boards* (!), and explains the word as "tackings to and fro." Is it possible he does not know so common a word as bourd? Worse than all is a fantastic piece of misinformation at p. 356. Commenting on "The Character of a Happy Life," Mr. Couch remarks that the lines "are said to be almost identical with a German poem of the same

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age," and adds that Sir Henry Wotton "may have seen the original in one of his several embassies to Bohemia on behalf of Elizabeth of Bohemia." It is hard to forgive an editor for such a note as this. The facts are well enough known. The poem Mr. Couch is thinking of is by Weckherlin, and no one doubts that it is a translation of Wotton's verses.

Au Pays Russe. Par Jules Legras. Paris: Armand Colin & Cie.

M. LEGRAS is an observant and open-minded Frenchman who has made, he states, three prolonged sojourns in Russia since 1892, with the object of learning the language in order to teach it. His book consists chiefly of detached sketches, often not exceeding a paragraph in length. Many of them are no more than impressionist pastels of a bit of scenery, a winter's night, a birch forest. Others narrate an illustrative incident, a conversation, sometimes without comment, often with judicious remarks which compare French manners and customs or explain the Russian point of view. Most of his experience was gained in Moscow, and he frequented the bourgeoisie and the lower classes, regarding them as more representative for his purpose than the aristocratic and official classes. He pays very brief attention to Count Tolstoy, St. Petersburg, Odessa, Archangel, Warsaw, and to Kieff. In this last town he found the monks very inquisitive, and amusingly ignorant of geography, as noted by Miss Hapgood in her recent volume. He gives an interesting and comparatively long account of his stay in one of the most notorious of the famine districts, in the Nizhni-Novgorod Government. The outlines are dim, so far as the famine, pestilence, and peasants are concerned, but clear and suggestive in what touches the characteristics of land-owners, governor, doctors, and the country.

The author avoids politics, and confesses to cherishing a tender love for "this land of Russia, formless, colorless"; and of Moscow he speaks with enthusiasm as well as with tenderness. Very rarely are his observations, or his deductions therefrom, erroneous, except on matters pertaining to religion, where his Roman Catholic sentiments, hereditary rather than personal, if we may judge from his tone, lead him into a lack of appreciation. To a Protestant observer the comments which he offers on the services and the effect produced thereby, would seem more applicable to the Roman Catholic service. His aversion to the long hair and beards of the priests leads him into the injustice of calling them all, without distinction, dirty. On the other hand, he does full justice to the self-sacrificing toil and zeal of an army of Russian philanthropists, who not only erect enormous institutions and maintain them without expectation or desire of public notice, but give their own services and lives in modest simplicity. This simplicity, one of the striking characteristics of Russians, is repeatedly referred to with enthusiasm. Our author expresses his surprise at the manner in which intelligent Russians keep abreast of all scientific and literary interests abroad as well as at home. He seizes the nature of the peasants almost equally well, and gives rational explanations of many things which are apt to confuse temporary visitors—such as the difference between the peasant of the manufacturing towns and the peasant of the fields, pure and simple.

Some of his experiences were amusing, some rather alarming and annoying. One of his best anecdotes narrates how the peasants of a certain village came to the priest of their village, and asked him to pray for rain, that their harvest for the next year might be saved from utter destruction. "I am very sorry for you, my lads," said the priest, "but I haven't got my oats in yet, and rain would ruin them." The peasants offered money for his prayers. "How much will you give?" After consultation the peasants mentioned a sum. The priest argued and bargained, and, at last, a price was agreed upon. "Very good. I will have the prayers; but I will ask for only a little rain, so that my oats may not be completely spoiled," said the priest. The prayers were said. On the following day rain descended for several hours, just enough to wet the soil and not to injure the priest's oats, which were standing in sheafs in the fields. The amusing sequel was that the peasants, instead of being angry at the priest and cutting off his financial supplies for the future, drew the conclusion that "he gets everything he wants, does our priest!" Therefore, they gave him larger contributions than ever when he made his periodical rounds.

It is impossible to quote the many charming and sympathetic passages, both impressionist and realistic, which we should like to bring to our readers' notice. But the justness of several remarks on the subject of Count Tolstoy calls for their reproduction. In speaking of those disciples of the great writer who obey, to the letter, his precepts, he says that

"they become as intolerant, as harsh, in their new humanitarian faith as the worst inquisitors of the middle ages. Many sectaries of the great Mystic act only from demonstrative reason (not from the heart), and in the name of a *principle*. Tolstoy's celebrity has, perhaps, injured the cause of charity in Russia far more than it has served it; too many hearts, moved by his great voice, have not comprehended that he was not preaching a gospel, and that he has no idea of prescribing either formulæ or rules of conduct; they have copied him externally, and have thus merely dried up his doctrine, instead of fertilizing it by action. Russia naturally produces, in all ranks of society, many of those souls who are attracted by suffering, and who thirst for self-devotion; they would have followed their bent without Tolstoy's pamphlets; the sole effect of these pamphlets probably will be to render some of them repulsive fanatics. . . . Tolstoy energetically denies that he desires to play the part of an apostle. 'If I write,' he said to me, 'it is not for the purpose of preaching charity, non-resistance of evil, manual labor, vegetarianism; it is simply for the purpose of saying to my brethren: "Behold! these things have done me good; if your heart impels you, make a trial of them in your turn."'"

It is rather surprising to learn that during the brief Archangel summer a dramatic troupe plays translations of all the pieces in fashion in western Europe—those of Sudermann, Dumas, Ibsen, Sardou, Blumenthal, with "Orphée aux Enfers" for their greatest success. In the winter the troupe disperses, to Astrakhan, and to Omsk, in Siberia, which is the leading-lady's ideal of a theatrical paradise, for balls, promenades, showers of flowers, and the like.

For those readers who are already familiar with the general traits and the history of Russia and her life, this book furnishes a multitude of dainty and valuable details, and the style is, throughout, extremely sympathetic and charming.

BOOKS OF THE WEEK.

Appletons' Dictionary of New York and its Vicinity. 18th year. Appletons. 30 cents.
Balzac, H. de. The Chouans. London: Dent; New York: Macmillan. $1.50.
Crue, F. de. Notes de Voyage. Paris: Armand Colin & Cie.
Down the Lane and Back in Search of Wild Flowers. T. Nelson & Sons.
Greene, Prof. T. H. Lectures on the Principles of Political Obligation. Longmans, Green & Co. $1.75.
Hallward, Prof. N. L., and Hill, Prof. S. C. Lamb's Essays of Elia. Macmillan. 50 cents.
Ingersoll, Justine. Chronicles of Teapot Town. New Haven, Conn.: Tuttle, Morehouse & Taylor.
Kingsley, Charles. Hypatia. Pocket Edition. Macmillan. 75 cents.

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